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# America

February 25, 1950

Vol. 82, Number 21

NATIONAL CATHOLIC WEEKLY REVIEW

## Valentine for UP and INS

*Wire entanglement on Bergman and Rossellini*

AN EDITORIAL

## Phonevision

*"Give me tonight's movie, Operator"*

PHIL KOURY

Christian trade unions on the spot . . . BENJAMIN L. MASSE

Canada's "Ensign" . . . . . ANGUS MACDOUGALL

Virginia's rural power fight . . . . . LAWRENCE T. KING

Rural electrification in Ireland . . . . . CHARLES KEENAN

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# From The Catholic Mind

THE INFLUENCE of the *Catholic Mind*, our monthly reprint magazine, cannot be measured by the size of its subscription list. It was not founded, almost half a century ago, to be a popular magazine. It is not a popular magazine now, though it does appear in a modern, attractive dress. It certainly cannot be read on the run.

We mention this because it helps to explain why the editors are so gratified over what appears to be an encouraging trend in American Catholic life. Perhaps, we are only thinking wishfully or day-dreaming, but it seems to us that many of our people have recently raised their mental sights a notch or two. How otherwise explain the steady growth of *Catholic Mind* subscribers all during 1949? Though we have examined our editorial conscience with painstaking care and rugged honesty, we can find no serious indications that we have lowered our ideals. The *Catholic Mind* remains something to reckon with. You can still get your teeth into the articles. The editorials, we believe, continue to be representative of the best in the Catholic press. If anything, the documentation this past year was richer than ever before. To give one example: in 1949 we published the complete text of no less than nineteen important papal statements and addresses.

When you stop to think of it, what a pity it is that so few people read, much less chew and digest, what the Holy Father and the bishops have to say on the great issues of the hour. Only a few weeks ago the President of the United States insisted publicly that only religion and morality "can lead to the good and true in the lives of the far-flung community of nations as in the lives of individuals." That conviction is growing today among thoughtful people in all walks of life. With the current starting to run our way, don't you think the angels weep when they see Catholics familiar with Lippmann, the Alsops, Tom Stokes and Westbrook Pegler, but ignorant of even the most important papal statements?

The *Catholic Mind* ranges over a wide field, but it never strays from its base in Catholic social teaching. Last year we reprinted articles on marriage, birth control and divorce; on profit-sharing, industry councils and other

aspects of labor-management relations; on political developments abroad, especially in Italy and France; on capitalism, socialism and communism; on vocations, the liturgy, atheism and the Kinsey Report; on religious prejudice, the Barden bill and persecutions behind the Iron Curtain. We dealt with subsidized housing, interracial justice, world peace, the fine arts, radio and television, anti-semitism, Latin America, and just about anything else you care to mention. The point is that the treatment of all these questions reflected the teachings of the Holy Father, of the bishops, of Catholic scholars the world over. The *Catholic Mind* has no other editorial policy.

Some of our friends have been kind enough to say that the *Catholic Mind*, like good wine, grows better with age. We hope that they are even partly right. We hope, too, that there is some tiny measure of truth in letters which call the *Catholic Mind* indispensable to anyone, cleric or layman, who aspires to exercise Catholic leadership in these dangerous and troubled times. That would amply reward all the laborious work that goes into the job of editing and publishing a reprint magazine.

Perhaps you have never seen a copy of the *Catholic Mind*. If so, why not write a note to our business office, asking them to send you a sample copy? Or, easier still, pick up a copy at one of the 600 churches where it is regularly on sale. It is quite possible that it may be, as people say, "above you." And then again, especially if you are a busy person, it may be just the magazine you have been looking for. In their reading, the editors of AMERICA cover a very wide field. When you subscribe to the *Catholic Mind*, you receive every month the winnowed results of their survey. Whether the *Catholic Mind* is your dish or not, you will agree on inspection that there is in it very little chaff. What more can a busy person ask?

A year ago the net paid circulation of the *Catholic Mind* was 10,672. The corresponding figure for the current issue is 12,327. That is a fine growth and we are happy over it. During Catholic Press Month, we would like to go over the 13,000 mark. You can help us by mailing your subscription—today.

*Benjamin L. Masse, Jr.*

Executive Editor

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### Education in a vacuum

When Dr. Klaus Fuchs stood in the dock in London's famous Bow Street court on February 10, charged with seven years of treason, scientists in two continents hardly knew which way to turn. He was one of their most brilliant colleagues. He had rendered valuable service in the making of the atomic bomb and in research on the hydrogen bomb. Yet here he was, keeping the common rendezvous of criminals. What moral vacuum existed in his highly trained mind that he could betray his allegiance to the country that gave him sanctuary from Hitlerism and granted him its citizenship? His confession, read in court, could be the epitaph of a civilization. It is widely said that the picture drawn by the confession is that of an unusual, almost a unique, personality. We should be less alarmed if this were true. Dr. Fuchs had created, he said, a "controlled schizophrenia," by which he kept his scientific work and his day-to-day relations with those around him in one compartment of his mind, while his loyalty to Russia and the treachery it prompted were shut off in another. Able to probe the secrets of the atom, he was blind to the moral iniquities of communism. In the name of "the loyalty which he owed to humanity generally," of the "new world" which he was helping Russia to build, he could ignore or condone Russia's ruthless trampling of human beings under foot, could blind himself to the baseness of his daily betrayal of his friends and his adopted country. Dr. Fuchs is so frightening because he is so perfect a specimen of the man that much of modern education is trying to produce. It is an education that recognizes no absolute standard of good or evil, no immutable norm of right or wrong, but merely provides information and technical ability, leaving the individual without moral principles or guidance. Of such an education the final flowering is a Klaus Fuchs.

### Feuding peacemakers

The H-bomb hysteria which swept Washington during the first two weeks of February prevented some highly important hearings before a Senate Foreign Relations subcommittee from getting the press they deserved. Senator Elbert Thomas' subcommittee heard no fewer than eight separate proposals for more effective world organization for peace. We hope the hearings will be published speedily. The meager press reports make it difficult to piece together a picture of what happened. The familiar figures, with their familiar proposals, were there of course—the World Federalists, ex-Justice Roberts and his Atlantic Union, Ely Culbertson and his remodeled scheme, Clark Eichelberger with his warnings against desecrating the UN Charter. They were, it is true, the same old schemes, with preambles rewritten to bring in the horrors of H-bomb warfare, which every last proposal would of course prevent. But they had taken on new urgency as more and more Americans sought for an alternative to the H-bomb race. It is all the more unfortunate, therefore, that the press did not give the public a chance to judge the respective proposals and their new modifications. It is equally unfortunate that the sponsors of the two most popular proposals, World Federation and

## CURRENT COMMENT

Atlantic Union, could not have come to some compromise beforehand which would have permitted them to offer a common plan. The present bitter feuding, with charges of "Jim Crowism" and "communism" being bandied back and forth, is unworthy of the high-minded citizens who comprise the two groups. The Senate's task of finding some really effective peace-making machinery would be simplified if Federalists and Unionists could, even at this late date, iron out their differences.

### The H-bomb challenges the scientists

In the October 15, 1949 issue of AMERICA we published an "Open Letter to the Atomic Scientists." The authors were sharply critical of the scientists' silence following the revelation on September 23 that Soviet Russia had an atomic bomb. They called for a resumption of the public education campaign which the scientists began in 1946 and abandoned in 1948. "The national decisions to be taken soon must be based on absolutely accurate scientific facts and assumptions," said the authors of the open letter, "and you should be organized and alert to challenge authoritatively any inaccurate statements by Government officials, magazine or newspaper editors, radio commentators or newspaper columnists." Hence we were happy to see leading nuclear physicists figure prominently in the discussions which followed President Truman's H-bomb decision. Twelve top scientists, under the chairmanship of Professor Hans A. Bethe, held a precedent-shattering news conference in New York. The Federation of Atomic Scientists issued an eloquent appeal for a new approach to peace. Professors Einstein, Oppenheimer and Bethe spoke just as eloquently on a television program originating in New York City. Dr. Ralph E. Lapp, author of *Must We Hide?*, told a Washington audience the hard facts of the H-bomb crisis. While we welcome these indications of revived concern, we are uneasy about the future. When reporters asked the twelve scientists at their New York press conference if they planned to set up a continuing organization to publicize their views, they said No. They might have added that nearly every one present was on the Board of Sponsors of the *Bulletin of the Atomic Scientists*, in which, according to its February issue, "the atomic scientists continue—as they have since the bomb fell on Hiroshima—to tell all who will listen of the social and political implications of their discoveries," besides all the scientific facts they are permitted to print. This



excellently edited *Bulletin* would make an ideal rallying point for a revived Emergency Committee of Atomic Scientists. We believe that the American public is sufficiently aroused by our present peril to give it the support denied to the original Committee.

### **Archbishop Charbonneau resigns**

On February 11 the Vatican officially announced the retirement of the Most Rev. Joseph Charbonneau, Archbishop of Montreal. The more sensational Canadian dailies strongly suggested that the Archbishop was really being removed because of anti-capitalistic leanings. This mentality was supposed to have been manifested last year during the asbestos strike in Quebec (AM., 4/23/49). By the next day it was hot gossip across the nation that the Most Rev. Philippe Desranleau, Bishop of Sherbrooke, and the Most Rev. Maurice Roy, Archbishop of Quebec, would also be removed for similar reasons. Mention has been made of ill health as a reason for the prelate's retirement. Reasons of an administrative nature seem also to have been involved. The New York *Times* dispatch from Rome, datelined Feb. 13, reads:

Reports that Archbishop Charbonneau of Montreal had resigned because of the Vatican's displeasure over his alleged anti-capitalistic attitude were strongly denied by Vatican officials today. Archbishop Charbonneau, it was stated, supported the miners' strike in the Province of Quebec about a year ago, and the part he played, far from having met with criticism, was highly praised, according to these circles.

The innuendoes and unfounded rumors published about these prelates do no credit to either Canadian or U.S. journalism. Although Rome may have been well-informed about the complicated local situation involved in the asbestos strike in Quebec, the newspaper reports have offered no evidence to prove that the Vatican was out of sympathy with the position then taken by the Archbishop. Secondly, it ought to be as plain as a pikestaff that if the Pope were going to remove "liberal" prelates, he would have removed many other bishops years ago. The rumors about Bishop Desranleau and Archbishop Roy, which have been denied by the prelates themselves, seem to have been made out of whole cloth. One must always remember that the white spaces in a newspaper have to be filled every day. Sometimes what is used to fill them is, as the Bard would say, "such stuff as dreams are made on."

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### **Last chance in the Far East**

The Conference of American diplomats which began on February 13 in Bangkok could develop into the most important event of its kind ever to take place in the Far East. As the meeting in Bangkok got under way, the country's highest military leaders were reporting in Washington on their tour of U. S. defense positions in the Far East. The coincidence underlines the growing urgency of a situation in Southeast Asia which has its military as well as its political aspects. Little will be publicized either of the Bangkok Conference or of the report placed on President Truman's desk by the nation's top brass, but both indicated a stiffening of American Far Eastern policy in the face of the latest Communist threat. The purpose of the Bangkok meeting was to analyze the complexities of the Asiatic situation and to make recommendations for action to the State Department. Thus far our activity in the Far East has resembled the countermoves of a frantic chess player in imminent danger of checkmate. The economic aid to Formosa and Korea, the loan to Indonesia and the recognition of Bao Dai were good moves but, like all the moves of a man with his back to the wall, they have lacked coordination. On the military front the Joint Chiefs of Staff have now presented for public consumption an unusually optimistic view of the condition of American defenses in the Pacific. We have no reason to question their findings. It is doubtful that their optimism is shared by the nations of Southeast Asia. Our allies in that part of the world will lack confidence in us until they see that we have a coordinated policy. If the Bangkok Conference leads to such a policy, it will mark the start of a happier chapter in the Far East.

### **Decision in France?**

How long can the French postpone the fateful decisions they must sooner or later make at the polls? Fear of the "barricades," of hopeless internal dissensions occasioned by a national election, has paralyzed France's coalition governments. French Socialists, says ex-Premier Léon Blum, suffer "moral torture" when living under a non-Socialist regime. Even the Socialists, however, live in terror of the Soviet juggernaut. Communist leader Ho Chi-minh terrorizes newly liberated French Indo-China. French Communists threaten to sabotage the unloading of Marshall Plan and Military Assistance supplies in French ports on March 1. Eastern Germany grows more menacing every day as Western Germany is tempted by Russia's bait of German unity. The H-bomb adds to France's sense of insecurity and indecision. *Le Monde*, usually competent leading daily newspaper of France, continues to sound the completely unrealistic opinion that France should remain "neutral" in the power struggle between the giants. Meanwhile the world is knocking at France's doors. In the shadow of these developments, the necessity of unifying France's foreign policy and of calling a truce to the bitter internal disputes over wages and the cost of living, bonuses and taxes, is self-evident. On February 8 Premier Bidault could still win a precarious vote of confidence. The growls of the Russian bear have even shaken General de Gaulle out of his "America,



hands off!" pose. "There can be no illusions," he told 10,000 followers in Paris on February 7. "From now on, we are directly threatened." He approved the Marshall Plan—which he had previously scorned—and approved the Atlantic Treaty. He called on France to take the lead in the movement for a European Union. All he asked was that France remain fully independent. When national elections finally come, it will be up to the people of France to proclaim their courage in unmistakable terms. Much will depend on how the issues are presented to them. De Gaulle, at least, is no longer adding to the confusion.

### **Political opposition in the South**

The questions raised by the proposed Lodge amendment to reform our system of electing the President are many-sided (AM., 2/11, p. 540; 2/18, p. 568). One argument in favor of the change is that it would offer Southerners an incentive to build up an opposition party in what are now one-party States. This is an eminently desirable aim. But will the reform achieve it? *All the Southern Democratic Senators voted for the Lodge amendment.* It seems very doubtful that they calculated on a building up of an opposition party as a direct result of the reform. Most of the Republican Senators voted against it. Moreover, in American political history, opposition parties have almost always been built up in local elections first, and then by stages in national elections. This was notably true of the Populists, who finally captured the Democratic Party in 1896, and of the Progressive Republicans, who ran "Teddy" Roosevelt in opposition to William Howard Taft as candidate for president in 1912. In both cases, as in many others that could be cited, political organization began on the local and State level with victories in cities, in counties, and in State legislatures, and only later in the election of representatives to Congress. The theory invoked in support of the Lodge amendment reverses this process. If there are enough progressives in the South to support an opposition party—the new party would have to be progressive in that region—why don't they organize under our present system? Surely, progressives in the South would have to be more concerned with local than national issues. Even under our present system the Democrats in the South are putting sectional issues far ahead of national by organizing the Dixiecrat rebellion. What is stopping progressives from meeting them head-on?

### **An alternative suggestion**

Arthur Krock, chief of the Washington bureau of the New York Times, devoted his column for February 9 to the alternative proposal of Rep. Frederic R. Coudert, Jr. (R., N. Y.). This would provide that Presidential electors be chosen by districts—one elector to each district—instead of on a State-wide basis. Two would have to be chosen from the State at large, since each State has the same number of Presidential electors as it has representatives in Congress, including Senators. Professor Edward S. Corwin of Princeton came out for this system in a long letter to the Times for Sunday, February 5. As far as re-

flecting popular sentiment is concerned, this substitute for the Lodge amendment highly recommends itself. Some will say that it would lessen the significance of the States in the Union. But the Union was not formed by the States, but by *the people of the States*. A more formidable objection is that congressional districts, as arranged by State legislatures, are ridiculously uneven in population. Mr. Coudert would have special districts of roughly equal population set up precisely and only for national Presidential elections. This seems a very awkward procedure. It would be much better if Congress would again *require the State legislature themselves to establish such districts for all national elections*. The proposal—wisely, we think—retains the present requirement of a majority of electoral votes for election, but incorporates the very desirable Lodge reform where elections are thrown into the House.

### **Lewis restrained**

Early in the morning of February 11, the three-man fact-finding board appointed by President Truman to inquire into the coal dispute made its report. On the testimony of the participants themselves, it found that eight months of collective bargaining had yielded "only a 'fantastic' assortment of vague demands, with futile sparring at 'perfunctory' conclaves." The Board also found that by February 9 coal stocks had fallen to approximately 22,100,000 tons, which, being only a sixteen days' supply, was considerably below the "danger point to the national economy and welfare." In the terminology of the Taft-Hartley Act, under which the board acted, that was the signal to the White House to seek an injunction against the coal strike. At eleven o'clock the same morning, in response to the Government's petition, U. S. District Judge Richmond B. Keech issued a temporary restraining order commanding the United Mine Workers to halt their strike. Two hours later John L. Lewis had the court papers in his spacious office at UMW headquarters. By supper time union officials in the coal fields knew their marching orders. They came in the form of a telegram:

This office, therefore, by reasons of the requirements of this injunction, has no alternative other than to instruct you and all other agents of our union similarly situated, which I hereby do, to take all appropriate action as may be necessary to insure that the instructions of the court are carried out, and that all members of our union . . . cease said strike and return to their employment forthwith.

The Sunday papers told the story the next morning in shouting headlines. The showdown, long deferred, had come.

### **Lewis' dangerous strategy**

Why did Mr. Lewis allow himself to be maneuvered into a showdown with the Government? If the unprecedented united front of the operators had left the doughty mine leader suspended on a hook, why did he scorn the chance to free himself which President Truman opportunely offered on January 31? On that day the President announced his readiness to appoint a special

fact-binding board outside the machinery of the Taft-Hartley Act. As in the steel dispute last fall, the board would have been empowered to make recommendations which the operators and miners could accept or reject as they saw fit. The stage was then set for Mr. Lewis, without any loss of face, to order his loyal but sorely tried followers to resume work. With his flair for histrionics, he could even have dramatized his acceptance, giving it the appearance of a generous and patriotic sacrifice for the general welfare. In this way he might have recaptured some of the public support which the miners have been steadily losing. Instead, Mr. Lewis rejected the President's offer, and rejected it in terms that some would construe, not without reason, as insulting. Why? He must have known that his denial would force the President to invoke the Taft-Hartley Act, and that if he did not freely order the men back to the mines, he would soon be compelled, by court order, to do so. Has John Lewis been jockeying all along to put the President on a political spot by forcing him to use the Taft-Hartley club? Did he at the same time, foreseeing the misguided revolt of the miners against the inevitable injunction, hope to make a shambles of that law, hated by labor? If such, indeed, has been his strategy, he is playing with dynamite. He ought to remember the simple truth that to exploit the weaknesses of democracy is to risk destroying it.

### ***Lent and the Holy Year***

For all of us the Lent of 1950, now beginning, should be a time of intense Christian action; it should be the heart of the present Holy Year. The Holy Year is a period of turning back to God. In his Christmas Eve message the Holy Father called it "the year of the great return of all mankind to the divine plan" (AM. 1/7, p. 402). No mere external display of Catholic unity and strength, 1950 is designed rather as a year of submission and of pardon. Sceptics are invited to apply their minds to the marks of divine creation until they reach "the humility and docility befitting a creature." Sinners are asked to rival the Prodigal Son, to discover that "if the Jubilee is a time of extraordinary return for men, for God it will be an occasion of more generous and loving pardon." The whole year is set aside by the Holy Father for acts of prayerful atonement and of reparation for sins, in order that men and nations may see that their only hope for peace lies in the observance of God's gentle plans for mankind. In any year, Lent is a time of turning to God. It is a time of turning away from pleasures and distractions to discover, through prayer and penance, the needs of our souls and the grace that Christ in His Passion has won for us and offers us. This Lent and the Holy Year coincide in their demands that all types of men, the sinners and the just, come closer to God's specifications for their service. Now, then, is the time for extra effort, the time for every man to open up his heart and change his ways by prayer and atoning sacrifice. In such individual actions, multiplied around the world, lies the great hope of another return deeply desired—of harmony and peace to this earth.

### ***Optimism—for a change—on marriage***

A critic of French literature once said that the trouble with the French is that they love too many women and too few children. Jacques Leclercq, Louvain professor and authority on marriage and the family, would amend that cynicism. It may have been true, he would say, and may still be true to a degree, but it won't be true much longer. Writing in the December, 1949, issue of *Etudes*, the French Jesuit monthly, on "Où en est la Question Familiale?" he expresses the belief that the Western world is in the midst of a wholesome revolution over the family. The heart of the revolution he finds in the fact that thinking on the family is progressively insisting that marriage and the procreation of children is not an individualistic affair, but a social venture. Strangely enough, it is the extreme individualism of the birth-control movement which has started the pendulum swinging in the opposite direction. This growing consciousness of the social nature of marriage and the family can be seen in the social legislation of practically all nations, in which not only individual rights and duties are set forth, but the rights and duties of families as well. This development, and others which he traces in his long article, lead Abbé Leclercq to the heartening conclusion:

To comprehend an era, it is necessary to distinguish between what is dying and what is being born. What is dying can have a very important place in the world scene without at the same time being of significance for the future. A consideration of the contemporary world gives the impression that one must include the forces working against the family among what is dying. But the forces working for the family are like the young plant putting forth its first blossoms.

It's happy-making to be able to report one authority as not viewing with alarm the future of family life.

### ***And some good sense on divorce***

D. A., as mystery readers well know, generally means District Attorney. Before long, we hope, it will mean something else to more and more people. The letters also stand for "Divorcees Anonymous." Some time ago a Chicago lawyer, Samuel M. Starr, himself happily married but swamped by divorce-bent quarrelers, hit upon the idea of having his already divorced clients, now living alone and *not* liking it, talk to couples bitten by the same bug and tell them, from experience, that divorce is no solution. It is somewhat the same technique as employed by Alcoholics Anonymous, and early reports say that results are proving almost as satisfactory as AA's. The organization is set up on a non-profit basis and plans are now on foot to issue charters for branches in other cities. Requests for these are already coming in. Founder Starr says that the success of D.A. stems from the zeal of its members: "All the girls have their heart in it. Most of them feel that if they had had such a group to turn to, they would still be married." There's good sense in that remark and in the movement. The day may not be far off when Abbé Leclercq, taking another view of forces working for the family, will recognize among them Chicago-founded "Divorcees Anonymous."

## WASHINGTON FRONT

With the Congress practically on a two-week vacation (Feb. 6-20) to allow Members to go home to make Lincoln's Day or Jefferson-Jackson Day speeches, with a tacit agreement that no important legislation would be attempted during that time, this observer would like to ask one or two questions that have troubled him for some time.

The first is: just how binding are the confidences which Congressmen receive in committee executive sessions. For instance, all the furor about the hydrogen bomb was set off by an indiscretion of a Member of Congress. Otherwise, the secret might not have come out for a long time. This writer, along with many others, had known in confidence for years that our Government scientists were working on nuclear fission (or fusion) at the low end of the atomic scale as well as at the top, but it occurred to only one man to reveal it.

It is well known that Government employees, especially in the top ranks, are very reluctant to impart secrets involving the nation's safety to congressional committees. The vast majority in Congress scrupulously observe confidences, but a single Member who is unable to resist the lure of headlines or the pressure of an irresponsible columnist can do irreparable harm. It seems to me Congress should take steps to discipline its own offenders, perhaps even by excluding them from membership on committees. The press cannot be relied on to keep secrets, for every leak is big news.

Another congressional conundrum that has intrigued me is this: just how far are our elected representatives in Congress bound by a party's quadrennial platform when a President is elected? It has recently been said by more than one member of Congress that this platform binds only the President. Against this, however, are two facts: 1) the planks are overwhelmingly legislative proposals, and hence binding on both the congressional majority and minority when they convene; and 2) the national conventions are the only occasions when the parties themselves meet officially through elected representatives; hence their proceedings are official, and their platforms are binding as future programs.

Perhaps the significance of the recent famous one-dollar chicken supper of the Republicans in Washington was that it inaugurates a new political tradition: a mid-term repudiation of the national convention's platform of two years before. That platform was certainly repudiated, as Governor Dewey made clear in one of his Princeton lectures, and as other Republicans did elsewhere. The Democratic Jefferson-Jackson \$100-dinner speeches have not been made at this writing, but comparisons between them and the Democratic 1948 platform will create some very interesting speculations. Perhaps, as somebody said, the more it changes, the more it is the same old thing.

WILFRID PARSONS

## UNDERSCORINGS

The *Catholic Maritime News* for Jan.-Feb., 1950 (711 Camp St., New Orleans, La.) is just to hand with its usual interesting items on the doings of the Apostleship of the Sea clubs. The apostolic land-lubbers were pitching in to help their sea-going brethren over Christmas. At San Francisco, San Pedro and Wilmington, Calif., Newport News, Va., New Orleans, La., they put on Christmas dinners for the seamen. Seattle reports a lively club to entertain sailors ashore; Philadelphia reports Masses on the piers and wharves. The 12th International Congress of the Apostleship will be held in Rome, March 22-28.

► Sunday, March 5, is the twentieth anniversary of the Catholic Hour—the weekly radio program produced by the National Council of Catholic Men in cooperation with NBC. A special review of the twenty years will mark the anniversary. (NBC network, 6:00-6:30 P.M. EST.)

► And now AITHOPAISCAU. This euphonious and easily pronounced concatenation of capitals is the brain-child of Rev. Paul J. Cuddy, former Newman Club chaplain at the former Sampson College, Sampson, N. Y. When we paid valedictory tribute to him in this column last July 23, on the occasion of the closing of Sampson, we felt that Fr. Cuddy would not long stay very former. Now, from Assumption College, Windsor, Canada, he tells about AITHOPAISCAU: "AMERICA-in-the-hands-of-professors-and-instructors-in-secular-colleges-and-universities." Fr. Cuddy tasted blood when his Newman Club at Sampson supplied AMERICA weekly to forty of the faculty. He has now taken the nation as his field—maybe two nations. AITHOPAISCAU is under way at Cornell, Columbia, U. of Minnesota, U. of Alabama and Champlain College, Plattsburg, N. Y.

► On February 5 died Rev. J. Roger Lyons, S.J., 53, at Shreveport, La. Entering the Society of Jesus in 1916, Fr. Lyons was ordained in 1929. He spent almost the whole of his priestly life in Sodality work. For the last year and a half he had been acting national director of the Sodality in the United States. He was on the editorial staff of the *Queen's Work* and *Action Now*, and was editor of *Sodalist Nurse*. He was active in Cana Conference work, and Vocation Week in Catholic schools grew out of a suggestion of his. R.I.P.

► We have received the following explanation of the "O'Toole letters" (AM. 2/11, p. 538) from J. M. Dawson, of the Baptist Public Relations Office. Last August, in a press conference on Federal aid to education, Mr. Dawson produced one of these letters as an instance of some of the correspondence he received. A friend warned him that it was spurious. Mr. Dawson tried to recall the letter from circulation, but it had already been picked up by the Masonic *New Age*. It is only fair to say that Mr. Dawson seems to have done his best to prevent its circulation and cannot be held responsible for the use made of it by certain parties in Texas. C.K.



## A Valentine for UP and INS

What is the secular press, in its handling of the Rossellini-Bergman news story, trying to achieve? The net result of its ineptitude forms Exhibit A in Catholic Press Month: if you don't want to see Catholic teaching manhandled, you'd better read the Catholic press.

The New York *Journal-American* for February 3 ran the following paragraph in its UP dispatch:

An authoritative source today said that Rossellini is investigating the possibility of winning a Catholic annulment as well [on January 15, 1950, an Italian civil court in Turin upheld an Austrian civil court annulment of his marriage—presumably sacramental—to Marcella de Marchis]. *That would make it possible for Miss Bergman and Rossellini to marry ultimately in the Catholic Church* (emphasis added).

Really? What about Miss Bergman's previous marriage to Dr. Peter Lindstrom? Correspondents assigned to Rome might be expected to know a *little* about Catholic marriage laws. Would the UP mind explaining just *how* a "Catholic annulment" of Rossellini's previous marriage is going to make it possible for him to marry *Miss Bergman*? The lady in the case seems to have a bit of a marriage problem of her own to untangle.

But the real howler came on February 10. The last two paragraphs of International News Service's front-page dispatch, under Michael Chinigo's by-line from Rome, are worth quoting:

Father Felix Morlion, ecclesiastical counsellor to both Rossellini and Miss Bergman since the beginning of their romance, said:

*The Lindstrom-Bergman marriage, being between Protestants, is not valid in the eyes of the Catholic Church, and a Mexican or other divorce would suffice for a religious Rossellini-Bergman marriage.*

The emphasized paragraph (the emphasis is INS's) is sheer nonsense. Did Mr. Chinigo and/or the *Journal-American* know it was? If not, *they* certainly need an "ecclesiastical counsellor." If they knew it was nonsense, what kind of journalism are they trying to purvey to a goggle-eyed public?

The Rev. Felix A. Morlion, O.P., is well known in New York City, where he spent considerable periods of time during the war. He is the author of *The Apostolate of Public Opinion* (Fides, Montreal, 1944), and is now the president of the International University of the Sciences of Public Opinion in Rome. Hence his interest in the film industry.

Father Morlion became associated with Rossellini in Belgium in 1937. Later he was engaged as *religious* adviser for the filming of the movie-director's life of St. Francis of Assisi. The implication that he entered the scene when the "romance" began is quite misleading.

On St. Valentine's Day the Catholic Intercontinental Press in Rome released the following statement of Fr. Morlion (as received by trans-Atlantic telephone at CIP headquarters in New York):

With regard to the numerous statements attributed to me in the private affairs of Rossellini and Ingrid Bergman, I deny that I have made any statements other than those released by CIP. I gave no state-

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ment on the paternity of Rossellini [the *Journal-American's* UP dispatch of February 3 said he had]. I have made no declaration regarding the nullity or validity of the marriage of either Rossellini or Miss Bergman. In that case, as with all others, that is a matter on which only a competent religious authority, after mature consideration, may pronounce.

"The implication that Father Morlion has condoned the behavior of Rossellini and Ingrid Bergman," declares CIP Correspondence for February 11, 1950, "is vicious." Nothing he is properly quoted as having said about the possibility of their baby's being baptized gives any warrant for such an implication.

Perhaps some good can be drawn from the notoriety connected with these events if we repeat, very briefly, the basic principles which govern the handling of marriage cases by the Catholic Church.

The most important factors to keep straight are those which concern the *sacramental character* of some marriages, and the *validity* of all marriages:

1. A *valid* marriage entered into by *two properly baptized* persons is *always sacramental* in character. If this sacramental marriage is *consummated* by the marriage act, *it can never be dissolved*. This is true whether both parties are Catholics, both are Protestants, or one is a Catholic and the other a Protestant—provided only that both are properly baptized and validly married.

2. The Holy See recently declared that the Christian baptism of Presbyterians, Congregationalists, Baptists, Methodists and Disciples of Christ—as conferred in the United States—is presumed to be valid unless otherwise proven. It was not asked about Episcopalian or Lutheran baptisms, possibly because they are already presumed to be valid. If Miss Bergman and Dr. Lindstrom were both properly baptized as Lutherans and were validly married, their marriage would be considered to have been sacramental, like a Catholic marriage.

3. Marriages between a baptized and an *unbaptized* person, whether the baptized party is a Catholic or a Protestant, can be perfectly *valid*, of course, *but they are not sacramental*. The theological opinion that they might be sacramental marriages "on one side" seems to have little solid foundation.

The same is true of marriages between *two unbaptized persons*. These can be perfectly valid. They are called "legitimate" in Canon Law. The matrimonial bond, as in marriages where only one party is baptized, is real but purely natural.

4. The character of the matrimonial bond—whether natural or sacramental—deeply affects the degree of indissolubility in certain particular, well-defined cases. Under certain circumstances, when one party to a natural

marriage wishes to be baptized a Catholic, or even has already been baptized a Catholic, the natural bond of a previous marriage does not necessarily rule out the possibility of a subsequent sacramental marriage to a different person. Through the Pauline privilege (I Cor. 7:12-15), as well as through what is called "the privilege of the faith," a party to a previous natural or "legitimate" marriage can sometimes enter into a subsequent sacramental marriage to a Catholic through the conversion to the Catholic faith of a previously unbaptized person.

5. Most "surprising" marriage cases involving Catholics are, of course, explained by the invalidity of the first marriage of one of the partners. Such was the recent marriage of New York's Mayor O'Dwyer to a Catholic bride whose previous marriage, ending in divorce, had never been valid because she was not married before a priest and two witnesses. Marriages can be invalid for a variety of reasons. Rossellini claims he was "drugged" when he married Marcella de Marchis. "Grave fear," sufficient to deprive a person of the required freedom, invalidates a marriage, as happened in the famous Marlborough case in the 1920's.

Much confusion arises from a misunderstanding of what is called "annulment." The term is vaguely used to cover declarations of nullity, i.e., the fact that no valid marriage bond ever existed; and also unusual situations in which either the Pauline privilege or the "privilege of the faith" is invoked. In the latter cases a natural marriage bond is dissolved through a special prerogative given the Church by God, in favor of unbaptized persons who become Catholics. If by some chance Miss Bergman was never properly baptized in Norway, there might be a theoretical possibility of invoking the "privilege of the faith" in her favor, provided she wishes to become a Catholic.

But the circumstances of the case, such as her contracting a civil marriage with Rossellini, will probably further diminish the slight possibility. Rome is strict in upholding the sanctity of matrimony. We may be sure she will be doubly so if this case is ever presented to her.

## Sex anarchy

When a powerful yen for making the headlines stirs within a professor of anthropology, the professor need not go far to satisfy it. All he need do is land on the annual program of a presumably serious-minded organization like the American Social Hygiene Association, make sure that a scholarly Catholic priest and sociologist is on the same platform, and let loose a series of carefully designed shockers. He can demand that we remove the bars to premarital sex intercourse; swat the clergy in the face ("it is difficult to conceive of a less reliable source of guidance on sexual matters than a celibate priest") and add a couple of dirty insinuations. If that isn't enough to make the headlines, he can call on the Protestant clergy to join with the Mormons to do away with present sex restrictions—"lead a second reform," so to speak—and wind up by justifying moral anarchy on the ground that people nowadays are living that way.

How neatly this formula seems to have worked for the benefit of Prof. George Peter Murdock of Yale can be ascertained by a perusal of the New York press for February 2. On that day the papers published the Professor's remarks at the previous day's meeting of the American Social Hygiene Association, along with the straightforward replies of Father William J. Gibbons, S.J. (former Associate Editor of AMERICA), and of Rabbi Karl Applebaum of Brooklyn. Rabbi Applebaum declared from his own experience in working with Catholic priests that they had done "splendid work" in counseling and guidance. Father Gibbons recalled that the Catholic Church began with a married clergy, but now is more "firmly convinced than ever before of the need of a celibate clergy." It was the Professor, however, who got the headlines.

Time magazine, in its issue for February 13, went the daily press one better, adding a photograph of the two main contestants, and a few more choice morsels from Professor Murdock's proposal to encourage the young folks to follow their own instincts "with social control." Time likewise quoted from Father Gibbons' closely reasoned paper ("The Catholic Value System in Relation to Human Fertility"), in the course of which he rose to the defense of premarital chastity. "Man's reason, properly used," said Father Gibbons, "can still tell him what ought to be, even if his concrete behavior falls short of the ideal. . . . Sex, like any other tendency in man, must be regulated by reason."

The miraculous efficacy of this type of publicity formula derives from a very simple phenomenon, with which any well-trained anthropologist is doubtless familiar.

The general public, unlike the more mature and sedate minds of the 400 A.S.H.A. members who attended the annual conference, is in a gloriously adolescent state when it comes to discussing questions of sexual morality. It has become more, not less, adolescent with the decay of a sense of reasoned moral principles. Sex is today a whopping big sensation. With a bit of old-fashioned anticlericalism mixed in, it has irresistible curiosity appeal. You can give plenty of space to sober arguments in behalf of self-control and restraint, but, as every good journalist knows, you can depend on the sex revolutionist to catch the public ear and mind.

In all the neatness of the aforesaid formula there lurks just an ungrateful little twist. The American public, after all, may decide to grow up. It may grow wise to some of the logical consequences of unrestrained high jinks, even if they are "socially controlled."

If changes in sex morals are justified simply by changes in social customs, why can't other moral changes be justified on the same grounds? If continence and chastity have lost their value, what value attaches any more to elementary human rights? Passions which find their "approved outlet"—to use Professor Murdock's words—in loose sexuality are closely akin to passions which find their outlet in bloodshed, race hatred and genocide.

Man, as Father Gibbons remarked, is a unity. The last thing any genuine anthropologist should care to do would be to take him to pieces and imagine that you can give free rein to one set of urges and maintain control over

the rest of him. The day may not be so far off when the American people will angrily understand that prophets of sexual lawlessness are the natural allies of human cruelty, as indeed they were under Hitler. They may decide it is about time to call some of these bluffs, and reveal that the sweet, flowery path of sexual "liberation" leads straight to sexual promiscuity, destruction of family life, and in the end to the gas chamber and the concentration camp. Those with clear moral convictions can do a lot now to help their fellow-citizens to mature.

## Atomism in politics

The increasingly torrid GOP primary fight in Pennsylvania, which will be decided at the polls on May 16, presents in miniature the great struggle currently convulsing the Republican Party. Stripped of personalities and political ambitions, that struggle assumes the nature of a showdown between the "Old Guard," with their blind, undeviating devotion to the past, and what for want of a better name we may call the "Progressives." On the one side are men like Wherry and Bricker in the Senate and Martin, Halleck and Clarence Brown in the House; on the other are men like Senator Saltonstall, Rep. Nixon, the Governors Dewey and Driscoll. Mention the New Deal, and the Old Guard become apoplectic. The Progressives see some good in the Fair Labor Standards Act, in social security, even in TVA. To them the Old Guard are diehards wallowing in the wash of history. To the Old Guard, the Progressives are "me-tooers."

All this can be seen clearly these days in Pennsylvania, where Governor James H. Duff has summoned his followers to break the power of Grundyism. (Grundyism is Old Guardism at its smoothest and most devastating best.) For a good part of his adult life, eighty-seven-year-old Joseph Grundy has dominated the Pennsylvania GOP. He has maintained his sway, not by building big-city machines, after the fashion of his Democratic counterparts, but by welding into an unbreakable alliance the farmers and the plutocrats. His machine is the Pennsylvania Manufacturers Association, with its two affiliated insurance companies—Pennsylvania Casualty Insurance and Pennsylvania Manufacturers Fire Insurance. His politics are their politics, and their politics are very simple. They boil down to this: what is good for business is good for the whole U.S.A. The farmers, who tend to be conservative, go along with the program. Their county organizations are safely in Grundy's spacious pocket.

A similar grouping can be found in almost every State north of the Mason-Dixon line and east of the Rockies. In Ohio and Indiana, in Illinois and New York, the Republican Party is the party of the farmers and the urban rich. That is its strength and that is its weakness.

That is its strength because, though losing the White House for four terms, the GOP has managed, by combining with the Southern Democrats, to dominate the Congress on domestic matters for the past twelve years.

That is its weakness because, with labor growing more and more politically conscious, Republicans from urban bailiwicks are finding it increasingly difficult to win elec-

tion to Congress. It is no accident that the ranks of the Progressives are full of urban Republicans.

At the present time the Old Guard dominate the National Committee, as the "Restatement of Principles and Objectives" issued on February 6 clearly revealed. Smacking more of the era of McKinley than of our atomic age, that manifesto was intended as a compromise around which all elements of the party might rally. Instead, it has only deepened existing divisions. According to Cabell Phillips, of the New York Times' Washington bureau, it was no compromise at all, but an act of appeasement demanded by "the hard core of conservative party elders, the staunch Old Guard, the party bankers, to whom 'me-tooism' is as hateful as New Dealism." The Progressives, faced with congressional elections this fall, are understandably bitter about it. Their path to victory was strewn with obstacles enough already.

Whether the GOP—and with it the two-party system—can survive this split remains to be seen. Already we have the Dixiecrats and Henry Wallace's pro-Communist Progressive Party. If now the liberals in the GOP should decide to go it alone, we might well be faced with the prospect of minority or coalition rule. That could mean the end of political stability in these United States.

## Conant versus Blanshard

On Saturday, February 11, Dr. James Bryant Conant, Harvard's president, delivered an important address before the Barnard College Forum. Barnard is the women's college of Columbia University. Did the echoes of that address reach Teachers' College?

Dr. Conant began by rejecting two opposite "hypotheses" as explanations of the aggressive policies of Soviet Russia. One is that Soviet imperialism is indistinguishable from Czarist imperialism. The other is that a "group of military gangsters" has captured power in Russia. Harvard's president believes that Soviet imperialism stems from two sources—Czarist imperialism and "Stalin's interpretation of the writings of Marx and Lenin." The rest of his address was based on the supposition that we shall be caught up for "thirty years" in an ideological struggle with the Kremlin and its followers.

American education, he concluded, has to face the challenge of the monolithic propaganda system which forms the "ideological component" of Soviet Russia's power-system. How are we going to meet this challenge?

What worries Dr. Conant is that a minority in America puts so much stress on our need at home of educational *uniformity*. He recognizes the need of a basic unity in our philosophy of education. He seems to be excessively optimistic when he says that "adherence to the basic ideals of the American people can safely be assumed..." But he is on very solid ground when he warns that within a unified framework, we must allow great educational *diversity*.

Although Dr. Conant mentioned only the "public schools" in his address, the principle he invoked, if followed through, is a rebuke to Blanshardism, with its glorification of a public-school monopoly in America.



# Christian trade unions on the spot

**Benjamin L. Masse**

**A**FTER A FULL AND VIGOROUS LIFE of almost sixty years, the Christian trade-union movement has come to a parting of the ways. For this development, as for so many other crises in contemporary life, Soviet Russia is solely, if unconsciously, responsible.

Last December, the democratic trade-union leaders of the world met in London and launched the International Confederation of Free Trade Unions (ICFTU) in opposition to the Moscow-dominated World Federation of Trade Unions (WFTU). At that meeting, after some unpleasantness, the delegates voted to extend membership to the various national Christian trade-union centers. They did so, however, on condition that within two years' time the Christian syndicates dissolve their own thirty-year-old international—the International Federation of Christian Trade Unions (IFCTU).

For many of the labor leaders present at the London gathering, especially those with a Socialist background, the decision to invite the Christian unions was not easily taken. It represented a surrender of historic and tenaciously held beliefs, among them the conviction that religion and trade unionism are almost as incompatible as atheism and belief in God. On the other hand, although the Christian labor leaders appreciated the "sacrifice" made by their confrères, they were scarcely disposed to toss jubilant hats into the damp English air. The conditional invitation impressed many of them more as an ultimatum than a generous, brotherly gesture. There was no stampede at London to enter ICFTU.

Shortly after the London meeting, Irving Brown, European representative of the AFL, injected an element of bitterness into the already strained atmosphere by issuing in Paris an exceedingly stupid and ill-advised statement. After expressing regret that the Christian unions had not taken a more cooperative part in the London proceedings, Mr. Brown, as reported by the influential Parisian daily, *Figaro*, unburdened himself of the following:

If the International Christian Federation should decide in the future to keep its separate identity it would bear heavy responsibility for splitting the labor camp, and we would fight it with all our strength.

Though Mr. Brown was not speaking for the ICFTU, with which he has no official connection, his threatening words made the London invitation seem more like an ultimatum than ever.

Despite these unpropitious circumstances—and others that might be mentioned—the Christian Syndicates cannot afford to reject out of hand the bid to affiliate with the new world labor group. There is too much at stake

*For sixty years the Christian trade unions of Europe have worked to improve the conditions of laboring men in accordance "with good morals, justice and the welfare of the state," as specified in Rerum Novarum. Today they face a dilemma. The background of that dilemma and the choice that must be made are here analyzed by AMERICA's industrial-relations editor.*

both for their own well-being, and for the well-being of workers and trade unions everywhere. Even those leaders who at the moment are least prepared to abandon the IFCTU are willing to discuss the issues and have agreed to defer a final decision until some future date. For the next eighteen months, therefore, or until the two-year deadline set by the London Conference expires, the Christian trade unions will be debating their destiny. Indeed, the debate has already started, as I shall explain later on in this article. Before coming to grips with the developing controversy, I should like to fill in some necessary background.

## THE CHRISTIAN SYNDICATES

With the exception of Great Britain, where the conspiracy laws against worker organizations were repealed as early as 1824, European trade unionism was born in Marxist soil. The *Communist Manifesto* was published in 1848, more than thirty years before trade unions were declared legal anywhere on the Continent. Given the circumstances, it was inevitable that Marxists should see in unionism an excellent instrument for reaching their revolutionary goal. Thus it came about that in its very origin European trade unionism was ideological—Socialist or Communist, Anarchist, Syndicalist or what have you.

For Catholic workers the ideological complexion of European trade unionism created an intolerable conflict of conscience. It forced them to choose between legitimate economic objectives and their religion. That many of them, pressed by cruel necessity, abandoned their religion is, as Pope Pius XI noted in 1931, one of the saddest and most tragic facts of the nineteenth century. From the effects of this large-scale apostasy, among which the political strikes against the Marshall Plan loom large at the moment, Europe still suffers to this day.

In 1891, two years after the founding of the Second or Socialist International in Paris, Pope Leo XIII wrote his classic encyclical on the condition of the working class—*Rerum Novarum*. Popularly known, even in some non-Catholic circles, as the Magna Carta of the workers, it was also the seed-bed of Christian trade unionism. By coupling a defense of the worker's right to organize with a condemnation of labor leaders who urged "courses of conduct pernicious at once to religion and the state," Leo openly invited Catholic workers to form independent trade unions. These were to be real trade unions—not associations of workers for religious and educational purposes—formed to "secure, so far as possible, an increase in the goods of body, of soul and of property." They would be distinguished from Marxist unions not by a less vigorous pursuit of collective bargaining, but

by their determination, as Christian organizations, not to seek "any objective . . . clearly at variance with good morals, with justice or with the welfare of the state."

Despite the almost prohibitive head-start of the Socialists, the Christian trade unions made steady progress. In some countries, as in Holland today, there were both Catholic and Protestant unions; in others, Catholic and Protestant workers, finding themselves in agreement on moral principles, formed a single union in opposition to the Socialists. In every case, any worker, regardless of religious belief or lack of it, was free to join, provided only that he accepted the Christian social principles basic to the program. (That explains the seemingly anomalous presence, for instance, of many Mohammedan workers in the French Christian trade unions of North Africa.) By the outbreak of war in 1939, in almost every European country where free trade unionism was allowed to exist, the Christian trade unions had become a significant, though not a dominant influence.

Today, the IFCTU, with headquarters at Utrecht in Holland, has a membership of approximately 2.5 million. The French Confederation of Christian Workers, with about a million members, is the largest affiliate, although both the Belgian and Dutch affiliates, counting 500,000 and 450,000 members, respectively, are relatively more influential. Save for a small representation in Quebec and in several French dependencies, Christian trade unionism is at the moment an exclusively Western European phenomenon. Everything east of the Iron Curtain has been lost. What this means appears from the following table, which gives the pre-war strength of the Christian trade unions in five East European countries.

Country	Membership
Poland .....	800,000
Latvia .....	100,000
Finland .....	150,000
Hungary .....	150,000
Czechoslovakia .....	300,000

Had the Soviet push into Europe not destroyed free trade unionism east of the Stettin-Trieste line, and had the pre-Mussolini and pre-Hitler Christian unions been revived in postwar Italy and Germany, the IFCTU would number today about six million members.

The IFCTU is a going concern. It has ambitious plans for expansion. It hopes to regain the lost allegiance of the Catholic workers of Italy and Western Germany. It has a recognized international status, with representatives on the UN Economic and Social Council and at the International Labor Office. Naturally, it is not readily disposed to commit suicide.

#### THE CONTROVERSY

Writing in the *St. Paul Wanderer* for May 12, 1949, Anthony B. Atar reported the results of a recent visit to the international headquarters of the IFCTU at Utrecht. There he met P. J. S. Serrarens, the general secretary, and his likable, down-to-earth assistant, A. Vanistendael. Mr. Atar discussed with them the problem of labor unity in the face of Communist aggression. Mr. Serrarens was quoted as saying:

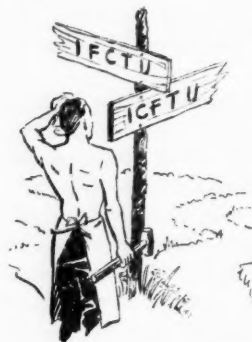
The Christian unions must in practical life cooperate with Socialist unions in questions of collective agreements, and in the field of protection of workers' interests. In the political life of the greater part of Western Europe you can see a similar cooperation between Christian and Socialist parties. In the European Union, especially in the Consultative Assembly, the same combination will appear. Thus, the future of Europe will largely depend on the chance of the Christians and the Socialists finding a true basis for common policy.

With this viewpoint, Mr. Vanistendael was in complete agreement. He stressed, however, that it was no easy task to collaborate with the Socialist unions.

Socialists admit themselves that they lack a doctrine and are now in search of one. If it comes to matters of principle, Christians cannot count on them. . . . Catholics have the social doctrine of the Church as their guide; it gives them a true compass and makes them much stronger in the struggle against communism.

Neither of these leaders, therefore, advocates a policy of isolationism. On the international, as well as on the national plane, they concede the necessity of fraternal

collaboration among all non-Communist groups, including the Socialists. What they oppose is what John L. Lewis once ponderously called "accouplement," an organic unity in which the Christian trade unions would be swallowed up in a larger organization. In a vigorous reply to Mr. Brown's attack, mentioned above, Gaston Tessier, President of both the



French Christian Workers and the IFCTU, made the same point. With an audible slap at such American labor leaders as share Mr. Brown's take-it-or-else opinion, he said:

We continue to seek a mutual and workable bond among all free and democratic trade-union forces. The forms may vary; they do not necessarily imply organic unity, which the American workers themselves have failed up to now to realize.

With this "official" stand, an opposition viewpoint, which has already won many supporters in both Belgium and France, is in sharp, though only partial disagreement. The opposition accepts the thesis that at the present time there can be no question of organic unity between the Christian and Socialist unions of France, Belgium and the Netherlands. The Socialist unions in those countries, while admittedly in a state of ideological evolution away from orthodox Marxism, nourish in varying degrees their traditional antagonism to Christianity and to every form of revealed religion. So long as this hoary prejudice persists, all hands agree that the best that can be hoped for is parallel action on economic issues common to all workers.

The split within the ranks of the Christian workers comes on the international plane. The opposition believes that the Christian unions can do more for themselves,

for other workers and for their respective countries, by affiliating with the new ICFTU than by continuing a separate existence in the IFCTU. As these men look out over the troubled postwar world they detect a trend away from ideological trade unionism. They point to Italy, where the Christian trade unionists are joining with right-wing Socialists and other groups to form a non-ideological, non-political organization on the American model; to Western Germany, where Bishop Michael Keller, of Muenster, recently announced his opposition to the re-establishment of Christian or denominational unions; and to the charter of the ICFTU itself, which makes no concession whatsoever to the Socialist ideology of many of its affiliates. Since there is nothing in the ICFTU contrary to Catholic teaching, the opposition argues that no good reason exists for prolonging the life of the IFCTU. In a word, it wants the Christian trade unions to play their essential role on a larger stage.

On December 17-18 the two viewpoints openly clashed at a meeting of the Executive Committee of the French Christian Trade Unionists in Paris. A resolution calling upon the committee to favor the affiliation of all Christian trade unions with the ICFTU, on the conditions set down at the London meeting, was defeated by a vote of 25 to 12. Another resolution, expressing fidelity to the IFCTU and declaring that prudence was required in approaching a new affiliation "which could imply an ideological or political choice," was finally accepted by a small majority. The defeated opposition, looking ahead to the next convention in the early summer of 1951, announced that it would carry the fight to the rank and file.

Americans familiar with the world labor scene will find the reference in the majority resolution to "an ideological or political choice" both ironic and disturbing.

It is *ironic* because the entire American labor movement is determined to keep the ICFTU non-political and non-ideological, and for that reason welcomes the collaboration of the Christian trade unions. Our labor leaders, who know much more about European labor than they did two or three years ago, figure that the Christian trade unions will provide a necessary counterpoise to the Socialist unions.

The reference is *disturbing* because it reflects an incredible tendency in certain French circles to regard the cold war as purely a battle between the rival imperialisms of Soviet Russia and capitalistic America. Against such a false and unrealistic background, the ICFTU appears as the U. S. reply to the Soviet-dominated World Federation of Trade Unions. Given the abnormal fear of war and the profound longing for neutrality which are widespread in Western Europe, an appeal to abstain from affiliation with the ICFTU because membership would have the implication of a "political choice" thus verges on demagoguery. It is an appeal not to clear, realistic thinking, but to the weakness in human nature.

An American can understand and sympathize with leaders like Gaston Tessier and P. J. S. Serrarens, who want to go about the question of affiliation with the ICFTU and the dissolution of their Christian International with care and prudence, and with complete regard

for the democratic rights of the membership. He cannot, however, be patient with any trend in the Christian trade unions to remain neutral in the cold war between Soviet Russia and the *West*.

Though American friends of the Christian trade unions will watch this growing controversy with fraternal interest, they understand that the decision rests not with them but with their European colleagues. If many of us are inclined to favor affiliation with the ICFTU, the reason must be sought in our concern with the current struggle for the loyalty of the working class. If the workers of the world are to be saved from the domination of Moscow, the ICFTU must click from the start. Its chances will be notably enhanced by the affiliation of the Christian unions. Even though that means the dissolution of the IFCTU, it leaves the Christian unions with complete autonomy and freedom of action in their respective countries. Nor is there any reason why, if they join ICFTU, they cannot maintain the fraternal relations with one another which have grown up over the years.

## Canada's "Ensign"

Angus J. Macdougall

IN EARLY DAYS THE WORD "ensign" meant "standard-bearer." The Latin root of the word, "insignis," can be translated as "conspicuous." Today, except for the naval title of junior officers, *ensign* usually refers to a flag. At the moment there is much question in Canada of a national flag for the Dominion. To dissipate at once any idea that this article concerns the spirited controversy now revolving around a national banner for Canada, let me say at once that the object of my writing is to tell AMERICA readers about Canada's youthful and vigorous national Catholic weekly, the *Ensign*.

*Ensign* is a good name for this new journal. Like the standard-bearer of old, it holds aloft a banner which makes clear to all the fight it is waging and the principles for which it stands—truth, fairness and good journalism. Significantly, the title is taken from a phrase of Pope Pius XII, "The Ensign of the King."

The inception and truly astounding growth of Canada's new Catholic weekly newspaper are due principally to the efforts of two men, both converts and fervent lay apostles—Robert W. Keyserlingk and Murray G. Ballantyne. Although we in Canada have always had many local diocesan weeklies, nothing like a national Catholic paper had even been tried. Murray Ballantyne, wealthy, vigorous and a decided champion of Catholic Action, thought there should be a *national* paper. Robert Keyserlingk thought so too.

(Angus J. Macdougall, S.J., after two years of post-graduate work at the University of Manitoba, is now taking theology at L'Immaculée-Conception, Montreal.)



That the *Ensign* has turned out to be a publication of quality, and one that has wide appeal, is not surprising when one considers that both its publisher and editor are men of broad experience in world affairs and in newspaper work. Ballantyne, editor of the Quebec edition of the Catholic *Canadian Register*, had long thought in terms of a national Catholic weekly. He approached Robert Keyserlingk, who, he felt, would be interested, and who had just the qualities needed to launch a popular Catholic newspaper of high standards. Descendant of a famous European noble family, Keyserlingk had passed his early youth in Russian-controlled Latvia. As a young man he had first lived in Japan, later in China, where, among other things, he had taught the Shanghai Russian refugees and the Japanese to speak English. Later he had come to Canada and studied at the University of British Columbia on the west coast. After graduation, young Keyserlingk went back to his starting-point, Europe. There he became British United Press correspondent, and later general manager of the UP's European Continental Department. At a later period, as BUP director in Canada, Robert Keyserlingk was rated one of Canada's top newsmen.

Murray Ballantyne took up the proposal with Mr. Keyserlingk. Would he be interested in such a venture?

Robert Keyserlingk *was* interested, even though the publication of the new Catholic journal meant leaving his high-salaried position as Canadian managing director of British United Press. A convert, a daily attendant at Mass, he was an ardent exponent of a Catholic journal's important role in public life and knew the need of it today. His early background and later experiences in Europe had made him only too well aware of the moral battle to be waged against the encroachments of atheistic communism and its insidious appeal to the unwary. The present contest he refers to as the struggle between the *Eternal Rome* and the *Third Rome*, and he is a fearless champion in the fight. In addition to his work in bringing home to the public through the *Ensign* the lessons he learned while observing conditions in other countries, he has written a semi-autobiographical book, *Unfinished History*, published in 1948.

The *Ensign* is still a very young paper. The first issue rolled off the presses on October 30, 1948. Robert Keyserlingk was its publisher and president; Murray Ballantyne, its editor; Norman A. Dann, circulation manager. The paper, as of February, 1950, is only sixteen months old; but in December, 1949 the circulation already ran to 100,000. Most of the distribution is in the form of subscriptions going directly to homes. There is, however, also a good sale at the churches, and a satisfactory newsstand demand. Classified by the *Canadian Advertiser*, the bible of the advertising profession in Canada, as a "national week-end newspaper," the *Ensign* now ranks as the fifth largest weekly in the Dominion. The first four are the Toronto *Star Weekly*, the Montreal *Standard*, the Montreal-published *La Presse* and *La Patrie*. It must be noted, however, that these four weeklies are not so much newspapers as week-end magazines, and their circulation is predominantly local. The *Ensign*, on the con-

trary, has exceptionally fine nation-wide patronage. So rapid has been the growth in demand that Norman Dann expects to hit the 250,000 mark in the next two years.

As a further evidence that the *Ensign* is a popular week-end paper in Canada is the fact that a recent Elliott-Haynes survey—the Canadian equivalent of the Gallup poll—has given it a remarkably high readership rating. Also, the French-Canadian reception and support have been large for an English-language publication. Quebec City's *Action Catholique* and Canada's scholarly French monthly *Relations* have bestowed lavish praise on their new companion in print.

As might be expected from the broad vision and experience of the *Ensign's* publisher and editor, the contents cover both the national and international scene, and have more than merely Canadian appeal. Copies of the paper turn up in New York, Rome, London, Paris, Amsterdam, Malta, Ceylon, etc. After a recent European trip with fellow North American travel agents, Mr. L. C. Tombs, vice-president of Guy Tombs Ltd., Montreal, wrote Mr. Keyserlingk that all his companions had "read the latest edition of the *Ensign* from cover to cover. Almost all of them hailed from south of the border. One of our French hosts asked me when a European edition would be available."

In view of this popularity, the *Ensign* has of course proved to be an excellent advertising medium, and could become even more successful in this line were its editor and publisher willing to soft-pedal their vigorous Catholic approach. In a recent meeting with the executive of a big national advertising company in Toronto, Mr. Keyserlingk was told that he could have six fat advertising accounts tomorrow if his paper were not "so damn Catholic." In its purpose and principles, however, the *Ensign* does not compromise.

Precisely because of rigid adherence to its principles, the *Ensign* is more and more exercising a moral influence in Canada. It is frequently quoted by the secular press, and there is a constant flow of letters to the editor. E. D. Fulton, a British Columbia Member of the Federal Government and promoter of a recent bill passed in the House of Commons to outlaw dangerous comic books, wrote Mr. Keyserlingk that the *Ensign's* support had been "the most valuable contribution to arousing interest and sympathy behind the principles of the bill."

Should there be any doubts concerning the vigor and efficacy of the battle being waged by the *Ensign* for Christian principles, the conduct of the Soviet Embassy in Canada will dispel them. Once the paper was under way, the Soviet Ambassador at Ottawa took out a subscription. A month later the Embassy's secretary followed suit. Four months after that Lt. Col. G. Voloshko, assistant military attaché, also bought a subscription.

In make-up, the *Ensign* is printed in tabloid form, with a national section running to 24 pages and three district supplements for Quebec (8 pages), Ontario (8 pages) and Manitoba-Saskatchewan (4 pages). In content it runs the gamut of foreign news, domestic news, religious news, women's news, sports, books, editorials, comics, syndicated columns, etc.

The wide coverage of news and the wide appeal are the result of real newspaper experience—experience dedicated to a purpose. The men behind the *Ensign* are enthusiastic lay apostles. Through their skill and vigor they have awakened a lively interest among a large group of people. Aware of the growing secularization of the world and of the press, they have the avowed aim of wishing "to see, report and judge all matters of importance in the light of religion." It is their intention to interpret modern problems in terms of our unchangeable Christian prin-

## Virginia's rural power fight

Lawrence T. King

THE LONG-SMOLDERING FEUD between Virginia's private power industry and the State's rural electric cooperative movement has finally exploded—and its repercussions will be heard for some time to come.

The blast was touched off early in the fall when the Rural Electrification Administration approved a loan of \$14,320,000—largest in the agency's fourteen-year history—to the Old Dominion Cooperative, an organization made up of eleven independent power co-ops. The funds are earmarked for the construction of a steam power plant at Scottsville, Va., and the erection of 880 miles of transmission lines to carry the proposed plant's output to points throughout the co-ops' operating territory.

Before the cooperatives can accept the loan, however, they must convince the State Corporation Commission that the funds are necessary for needed service improvement and expansion. They must also produce "incontestable evidence" of their ability to repay the loan at the two per cent interest prescribed by State law.

In the past, this would have been no difficult matter, as evidenced by the fact that the SCC had approved in routine fashion the impressive total of \$30 million in such loans over a period of fourteen years. But this time the story may be different. Co-op backers express open fears that they will have to battle every inch of the way if they are to win SCC approval.

Leading the assault on the pending REA loan is the Virginia Electric and Power Company (Vepco), which controls virtually all the sources of power in the 59-county area now served by the co-ops and which acts as middleman in wholesaling its power to the co-ops at "all-the-traffic-can-bear" rates. In Virginia, strangely enough, the selling of power by private utilities to publicly owned co-ops is not subject to approval by any State agency.

Vepco faces the prospect of losing its middleman status in areas where it has failed to extend transmission lines of its own. It is confronted with the even more frightening nightmare of being forced to compete with strong, progressive, self-sufficient co-ops whose reason for ex-

ciples—"to take up the work of exploring and experimenting in a ceaseless endeavor to cause every fiber of Canadian life to be consonant with Christianity."

On its first birthday, October 29, 1949, the *Ensign* was flooded with anniversary greetings. Much encouraged, its editor and publisher have rededicated themselves to carrying on the fight for Christian principles and truth, to new and greater conquests for "The Ensign of the King" as the years roll on. In that effort all who are interested in Catholic journalism will wish them Godspeed.

*Rural electricity can mean the difference between prosperity and plenty, happiness and drudgery on the farm. In one of the following articles Lawrence T. King, copy editor of the Richmond News Leader, tells of the grim struggle of Virginia cooperatives to supply farms with power. In the other, AMERICA's Father Keenan describes rural electrification in Ireland.*

istence is to provide power as economically as possible for their members. Vepco has therefore launched a high-powered campaign to arouse public opinion against the pending REA loan—a campaign resounding with the inevitable cry of "socialism."

Conveniently minimized is the important fact that practically all of Virginia's existing co-ops were formed only after repeated efforts to induce the private interests to provide power had failed. This has not deterred Vepco from reducing the issue to one of "socialized power paid for out of the hard-earned dollars of the American taxpayer, as opposed to power provided by free-enterprise, private-initiative, tax-paying private utilities."

Although the State Corporation Commission has not yet set dates for public hearings on the loan to the co-ops, the battle between the power interests and the co-ops has been going on without let-up in the State press.

The utilities attack the Government loan as the first fateful step by Washington toward nationalization of the power industry through the use of Federal funds in order to subject "tax-paying" private business to ruinous competition from Government-subsidized cooperatives.

To this charge of subsidy the co-ops reply that they obtain no funds from the Government that are not paid back with interest. They are also quick to point out that the Government, through the Reconstruction Finance Corporation, has been lending billions of dollars at low rates of interest to all types of private enterprises.

While the charges and countercharges on that theme may make provocative reading in the newspapers, the issue that will have to be thrashed out before the SCC is this: are the cooperatives legally justified in negotiating a \$14,320,000 loan on the basis of existing conditions in Virginia?

Vepco seems to feel certain it can convince the SCC that under new terms the co-ops can get power from it more economically and more efficiently than if they built their own generating plant. To strengthen its case, Vepco announced—within a week after REA approval of the

loan was revealed in Washington—that it was willing to enter into five-year contracts with the co-ops to supply power at drastically reduced rates, using its own transmission lines at a small per-unit cost to transport energy from the Buggs Island Dam, now under construction.

The co-ops take a dim view of this sudden conciliatory gesture. They point out that in the past Vepco has not supplied an adequate amount of power. With the co-ops planning to extend their rural distribution networks to serve 25,000 new customers, they do not believe the company can supply it now. As for the company's promise to reform its rate structure, the co-ops remain unconvinced. They cite not only the excessive rates charged in the past, but also the heavy expense they had to bear because of Vepco's policy of requiring them to build and maintain their own lines to the company's sources of power.

The co-ops are prepared to show the SCC that the only solution to their problem of supplying sufficient and dependable power to rural areas at reasonable rates is, to put it bluntly, complete independence from Vepco. They can achieve this independence, they will contend, only by producing their own power and enlarging their own transmission system. Only in this way can they take care of the needs of thousands long denied electricity.

Anyone familiar with the background of the rural electric co-op movement in Virginia will agree with this.

When the first Rural Electrification Act was passed by Congress in 1935, less than 10 per cent of the rural homes in Virginia had electricity. Testimony taken at earlier SCC hearings in support of applications for REA loans reveals the long, bitter and futile struggle waged by Old Dominion farmers to obtain electricity from private corporations. Utility corporations are in business for one reason—to make money. And, from the standpoint of profits, it was not good business in 1935 to run power lines to isolated rural areas.

It was not until the Rural Electrification Administration was set up as a Federal agency, empowered to lend money and technical assistance to farmers, that any attempt was made to bring the thousand-and-one benefits of electricity to the rural areas of Virginia.

Twenty cooperatives were eventually formed in the State. REA loans were obtained, and transmission lines began to appear in even the most remote sections. Today electricity is available to about 80 per cent of the State's rural population. Perhaps the most significant aspect of the situation is that not a single co-op has defaulted on payment of its REA loans, although more than \$30 million has been borrowed. As a matter of fact, most of the co-ops are repaying the principal on these loans long before their contracts require them to do so.

Despite the millions of dollars spent to advertise the virtues of "America's business-managed, tax-paying" power industry, in Virginia it remained for the co-ops to provide the object lesson in initiative and good business management. While the utility companies were concentrating on the thickly-populated urban areas of the State with their high profit potential, the co-ops tackled the much more difficult job of stringing lines into the isolated sections. When their initial operations were com-

pleted, the co-ops had demonstrated that it was possible to run a rural power system on a paying basis. Vepco took the lesson to heart. Soon it was extending lines of its own into the rural sections, in some instances into the very territory pioneered by the co-ops.

Back in the early days of the REA, it must be admitted that the attitude of the power interests toward the co-operatives was a benign one. After all, despite the growing popularity of the co-ops, private interests still had their ace in the hole: they controlled the only available sources of power in the State.

As the utilities began to inch into the co-ops' territory, the wide disparity in the rates paid by the private customers and the wholesale rates paid by the co-ops soon became apparent. It also became apparent that when power was in short supply, which was quite often, the private power companies supplied their own customers first and transmitted what was left to the co-ops.



In face of the mounting complaints on excessive costs and inadequate and undependable power, Vepco was forced to admit that it could not meet demands for power. However, it said, an expansion program was contemplated which would alleviate the shortage. As to the excessive rate charges, Vepco contended that it was supplying the co-ops at "just about cost."

This was the situation that existed when eleven independent co-ops formed the Old Dominion Cooperative to generate and transmit independent power.

Old Dominion applied for and was granted a \$14,320,000 loan from the REA, subject to approval by the State Corporation Commission. Of this amount, \$6,526,000 is earmarked for the construction of a 34,500-kilowatt steam-generating plant, while \$7,794,000 is intended for the erection of 880 miles of transmission lines, sub-stations and other transmitting facilities. When news of the loan came out, Vepco, which was supplying the co-ops at "just about cost," offered a "substantial" cut.

On the basis of the existing facts, it would seem that the co-ops have an open-and-shut case. But in bucking the Virginia Electric and Power Company they are up against one of the most formidable concentrations of wealth and influence in the State.

The power wielded by Vepco was forcibly demonstrated in December of last year when it induced the SCC to turn down the initial REA loan application of the Chickahominy Electric Cooperative, on the grounds that it could not "operate on a self-liquidating basis."

In that instance, the co-op had been formed in a four-county area of Tidewater Virginia by farmers who had fought a futile fifteen-year battle to obtain power from private sources. When they decided to go ahead with plans for an REA co-op, however, Vepco agents started knocking on every door, promising immediate service.



By the time public hearings were held on the loan application before the SCC, Vepco's attorneys had little trouble convincing the commission that the company was prepared to furnish electricity to the Tidewater area, thus eliminating the need for any REA assistance.

Testimony taken at the hearings revealed that when W. E. Wood, executive vice-president of the company, was asked why Vepco had suddenly decided to accelerate its work in the four counties after fifteen years, he replied that demands had become "more vocal." "Isn't it true," he was then asked, "that it was the REA that built the fire under you to get this work started?" "They helped," was his reply. He later admitted under cross-examination that his company was "always alert to any opportunities that would keep REA out of our territory."

Vepco has made it clear that it is prepared to fight the pending REA loan to the Old Dominion Cooperative with all the resources at its disposal. If the co-ops look to the coming battle before the SCC with apprehension, it is simply because they are realistic enough not to underestimate the power of their antagonists. But there is no defeatism in their ranks. Too much is at stake.

It is not merely a matter of choice between service from cooperatives and service from corporations. The history of rural electrification in Virginia proves conclusively that the choice lies between electricity and no electricity, between light and darkness, happiness and drudgery.

A victory for the power interests will strengthen and perpetuate their production monopoly in Virginia and will give them *carte blanche* in dictating wholesale rates to the cooperatives. It will mean a continuation of costly, inadequate and undependable power for most of the State's 60,000 co-op members. And it will rob 25,000 prospective co-op customers of their long-awaited opportunity to share in the fruits of America's God-given bounty.

## Rural electrification in Ireland

Charles Keenan

AS I SAT IN A WAITING ROOM of the Rural Electrification Office in Dublin last fall, my eye was caught by a photograph on the wall that was strangely reminiscent of the famous wartime picture of the raising of the Stars and Stripes over Iwo Jima. There was the long staff raised at a steep angle, and the small group of men pushing it towards the perpendicular. I went across to examine it more closely. It was the raising of the first pole in the Rural Electrification Project. The date was November 6, 1946.

At that time, electricity was available to some 90 per cent of Irish rural and city dwellers—and to only two

per cent of rural Ireland. The contrast with other countries was remarkable. Seventy-five per cent of the rural population of Sweden had access to electrical supply. In Denmark, it was 85 per cent; in Holland, 98 per cent; in the United States the figure varied from 90 per cent in New Jersey to 6 per cent in North Dakota.

Having as a youngster endured the tedium of long evenings in the country, where the only light came from an oil lamp and was monopolized by the ladies of the house for their knitting or crocheting, I recognized in the raising of that first pole another symbol of freedom—freedom for farm people. Freedom from dependence on oil and candles in the long winter evenings; freedom from the hard labor of pumping water, churning butter, grinding, chopping, cutting and sawing, and the hundred tasks that make men and women prematurely old and drive the youth of the country into the cities and across the seas to England and America. Rural life has attractive features; but amongst them one would scarcely reckon picking one's way by the light of an oil lamp across the yard on a raw and gusty morning to milk a dozen or so cows by hand. Even with electrical devices to help him, the farmer will still have plenty of opportunity to develop the sturdy rural virtues.

With the advent of electrical help, much of the farmer's time will be set free for the work of raising Ireland's agricultural production—a matter in which the Government is vitally interested. In fact, its Land Reclamation Project (which I hope to discuss in a later article) is the most ambitious scheme ever launched by any Irish Government. The great work of land clearance, land reclamation, drainage and tillage which it envisages will call for plenty of hard work on the part of Ireland's farmers—and Rural Electrification, by relieving them of much of the drudgery of routine farm work, will give them that much more time for the important job.

Rural electrification is organized by areas of about 25 square miles—roughly, the size of a parish. It is put on a more or less competitive basis, as areas offering the best prospects get prior consideration. The work begins from a committee of local people interested in bringing electricity into their area. They make a canvass of the parish, finding out the needs of the local farmers in terms of lights and power machinery; they do a job of convincing on the more conservative members of the community. The RE Office supplies attractive leaflets showing the farmer how electricity can help him. One of these, "What a Unit Can Do," puts in very concrete terms the work done by one unit (one kilowatt hour), costing a maximum of 2½d—five cents, before devaluation. A unit can slice two tons of roots, shear twenty sheep, milk ten cows morning and evening, light a 100-watt lamp for ten hours, run a refrigerator for one day, etc.

When the local committee feels that it has enough people convinced to make it worth while for the REO to bring its power lines in, it goes to the District Engineer. If he approves of the preliminary canvass, he will send in an official Organizer to explain the scheme in greater detail to the people of the locality, and to get application forms signed by those who wish to take supply. On the

basis of the Organizer's report, the REO can make an estimate of the pattern of electrical network required, the capital expenditure, and the revenue to be expected. In order to keep the cost of electricity low for rural consumers, one-half of the capital expenditure is contributed by the Government.

The REO brings the electricity to the front door, so to speak. It brings the power into the house; the wiring is left to the customer—though RE engineers must pass on it before the power begins to flow. Usually the local committee can arrange for wiring by local electricians—or if the farmer is able to do so, he can wire the house and farm himself. I was told of one parish priest in a very poor Mayo parish who learned how to wire a house and then taught half a dozen of his parishioners so that the job could be done at a cost his people could afford.

The first RE pole was raised November 6, 1946. By March 31, 1948, seven areas were completed, and 2,227 consumers connected. By March 31, 1949, thirty-seven areas were completed and 11,580 consumers connected. By the end of the present fiscal year, the REO aims at completing sixty more areas. Since there are some 750 areas in the country, this is a long-term project. Unless it is speeded up, it will take nearly fourteen years to complete. However, the first three years have shown a substantial increase in areas and customers each year.

The REO is ingenious in finding ways to help the small farmer to help himself by electricity. The repre-

sentative I spoke to in Dublin talked like a man who had run the whole gamut of farm chores in his time. He spoke of the manifold uses of a portable half-horsepower motor. He explained the pressure tank, into which water is pumped from the well up to 40 lbs. per square-inch pressure, thus giving about three times the pressure obtained from a tank thirty feet above the ground. By the time he had finished, I realized that the motor's half-horse would get quite a workout.

The Rural Electrification Project has important social values. It can make farm life much less laborious, much more attractive. Radios, electric washers, electric irons and dryers—all the amenities of the city—can be brought to the farm. Local industries can grow around the sources of power. The parish hall can become a community center for dances, drama and the fast-growing development of the 16-mm. parish film societies. All these will make for a stabilizing of the rural population on the land.

A writer in the 1949 issue of *Rural Ireland*—handbook of Muintir na Tire, Ireland's rural-life organization—tells of walking down a well-lighted street in an Irish village with the local parish priest. "What have you in O'Connell St. in Dublin that we haven't got here?" asked the priest. The writer ventured to suggest that things were bigger in O'Connell St. With magnificent scorn the priest waved a hand toward the mountains darkening against the evening sky. "And what have you in O'Connell St. as big as Galteemore?" he asked.

## Hollywood letter

Local calculators are keeping a pretty keen eye on what is known here as "the Chicago experiment." Keen isn't quite the word; the interest is rapt and absolute, a fact that is easy to understand in view of the experiment's possible effect on the film industry.

Called "phonevision"—a kind of handmaid to television—the new device has brought into public notice a tidal sort of youthful executive, Eugene F. McDonald Jr., whose presidency of a large Midwest radio company has not prevented his incisive influence being felt in high movie circles. McDonald has been sweeping across the country like an old-fashioned blizzard, preaching the gospel of his new invention. In his wake he has left concern, some apprehension and the attitude one might expect of a boy peering at a pirate's iron-bound chest. Hollywood, too, is burning with curiosity. It would like to know just what is in this probable alliance of phonevision and television.

Phonevision has been McDonald's brain child since 1931, and according to present plans he hopes to introduce it to the world this fall with considerable fanfare, under the blessing of the Federal Communications Commission, which has just given its consent to the Chicago test.

Providing a story not yet press-worn, phonevision (in case you haven't heard) is a device which enables a person to see a first-run (repeat, *first-run*) movie in his

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home on television, with the aid of telephone wires. New films are too costly to be televised without charge. Neither can commercial sponsors afford them. This is where the McDonald device comes in. Its plan to charge the home-viewer a fee which is added to the telephone bill seems to meet the problem of revenue with considerable logic. The viewer becomes a paying customer; a "box-office" is placed in the home.

The experiment will be conducted in 300 selected homes of varied income bracket in the Chicago area. A television set will be placed in each of these homes and a first-run movie will then be offered every night for ninety consecutive nights. The object: to find out whether the public is willing to pay to see new films shown right in the home.

The cost per movie? "About a dollar," says McDonald.

"Fifty cents will go to the film producer and the other fifty divided equally between the television broadcaster and the telephone company for the use of its lines and billing service."

In the meantime McDonald is trying to talk producers into letting him have ninety current releases. Hollywood's reaction, though not yet clearly defined, has been a mixture of caution and uncertainty. But McDonald says this already has changed. He believes he'll have the movies by September 15—the starting date of the test. After recent conferences with studio officials here he expressed delight over "the industry's attitude towards this revolutionary idea in film marketing."

While few persons deny the plausibility of the idea, most people are also aware of the potential conflict among vested interests. One considerable worry is the effect of home exhibition of motion pictures on the theatres of the country.

The invention itself is deceptively simple. The device is installed in the owner's television set with a connecting line to his telephone. If Father feels like a movie, he dials the operator and tells her he wishes to see the film scheduled for the evening. She then sets in motion a series

of mechanical operations which cause the film to be flashed onto the screen over a certain channel. A charge is placed against next month's phone bill.

Some producers here think phonevision has "staggering commercial possibilities." They believe the television-phonevision partnership can pull movies up to a larger and more economic circulation than they have ever enjoyed before. McDonald contends "no one can dispute the fact that Hollywood can use an additional source of income. It finds itself with new economic dangers because of the terrific over-cost of producing feature pictures, taxes, the virtual disappearance of the foreign market and the undeniable drop in American movie attendance. There are 40 to 50 million people who cannot go to theatres, either because they live in remote areas or because the order of their lives makes it impossible for them to do so." In a recent mail poll of 25,000 telephone subscribers in twenty-five large cities, McDonald points out, four out of five telephone subscribers indicated a willingness to pay a dollar to see a first-run film at home.

Whatever phonevision's problems or possibilities, Hollywood is keeping this energetic new infant clearly in focus.

PHIL KOURY

### **Wily but vulnerable**

#### **A COMMUNIST PARTY IN ACTION**

By A. Rossi. Yale. 301p. \$4

#### **THE COMING DEFEAT OF COMMUNISM**

By James Burnham. Day. 278p. \$3.50

It takes an ex-Communist to catch a Communist. Some of the best books of the past couple of years on bolshevism and Soviet affairs have been written by men and women who once held party cards. Bertram Wolfe's *Three Who Made a Revolution*, Ruth Fischer's *Stalin and German Communism* and Isaac Deutscher's *Stalin* are recent examples of revelatory studies by disillusioned former comrades. Now Mr. Rossi, a former member of the Comintern secretariat, has applied his inner knowledge of communism's pathology to an examination of the French party's behavior during the period between the fall of France and its liberation.

The French CP, Mr. Rossi discloses, devoted its entire effort—a gigantic one—to seconding the interests of the Soviet Union. It blew hot toward the Germans when Stalin and Hitler were allies; it blew cold when Stalin and Hitler were enemies. It denounced at one time, and led at another, the resistance to the German occupation. It attacked Great Britain in the early days of the war and later called the British the glorious allies of France. It sneered at de Gaulle and then lavished praise upon him. In short, the French Com-

munist movement played the Russian game. This, in itself, is not news. But Mr. Rossi digs much deeper and lays bare *how* the French party operated. He reveals its organizational tactics, its sinuous ability to flow from every facet and penetrate every cranny of national existence.

By playing on the misery of the French people, by surreptitiously capturing patriotic movements, by showing every man a different face, the party exercised influence far in excess of its numerical representation in French life. It attracted hordes of recruits and fellow-travelers by furnishing simple people with a niche in life and a program, and by furnishing intellectuals with an audience and applause.

Although no one more fully recognizes communism's danger for democracy than Mr. Rossi, he cautions against borrowing its totalitarian methods to fight the party. The state must "see to it that the army, the police and the courts remain free of Communist control." After that "the struggle [against bolshevism] should have its center of gravity, not in the state but in the nation itself, that is, in its private citizens."

The masses, Mr. Rossi believes, must be persuaded to accept "an ideal other than that which the Communists have offered them," but he doesn't seem to realize that the most potent weapon available against bolshevik materialism is religion. Mr. Rossi's spiritual blindness is the principal defect in his precise and terrifying exposé of bolshevism in action. Save for this important shortcoming he has written a profound, yet

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simple, guide to the mechanics of rampant communism.

Mr. Burnham is a realist. While others write books telling how to avoid war with Soviet Russia and still others write articles explaining how to win that war if it comes, he points out that a state of war has been in existence for several years, demonstrates that our side is not doing so well as it might, and provides a comprehensive plan which he believes will assure our eventual victory.

I wish, however, that he had not chosen such an optimistic title for this book because, in fact, it is a hopeful but not an optimistic study of the world crisis. Many of the book's potential audience may be misled by the title and pass it up, believing it to be just another jingoistic affirmation of our strength and righteousness. The fact is, however, that Mr. Burnham has written a profound analysis of the material and moral factors influencing the death struggle between Russia and the West. No thinking man or woman should miss the opportunity to read this plausible, cool exposition of the problems we face in an attempt to conquer—not simply contain—communism.

"We are," Mr. Burnham says, "historically, in an *extreme situation*" [his italics] as a result of communism's plans for "the third world war and the



triumph of the world Communist empire." He lists and explains our side's many weaknesses, among them the inadequacy of this country's foreign policy, the partial dissolution of the European community and the frequent short-sightedness of American business and political leaders. To these and other Western failings Mr. Burnham adds the principal Communist strength, the fact that the Bolsheviks have been "at permanent war with the entire non-Communist world" since 1903 and have known it and acted accordingly while their opponents slept. He then weighs these factors against the West's numerous assets plus communist vulnerability and finds that, on balance, the trend is in our favor.

Mr. Burnham's plan to transform this trend into complete victory is convincing and well-argued. Its object is the destruction of the power of Soviet-backed communism by a synthesis of all means short of a total armed conflict. Mr. Burnham's may not be the ideal plan, but most of his readers will agree, I think, that when the ideal plan is finally produced it will incorporate many of the features detailed in this book. We must remember, Mr. Burnham earnestly reminds us, that the world has now gone even beyond Von Clausewitz' dictum that war is "the continuation of politics by other means." There is no longer a distinct dividing line between peace and war. Like our opponents, the Communists, we must resort to unorthodox methods and unfamiliar strategy if we are to win without an enormous blood-letting.

Many of the points Mr. Burnham makes will be criticized by other observers. Even his contention that United States foreign policy is not sufficiently unified, is too narrow, is defensive when it should be offensive and seems to have no concrete objectives, will probably not go unchallenged—although some will consider it a very fair statement. But few thoughtful persons will care to contradict his central theme, that we are in the midst of a great war in which propaganda and subsidies are often substitutes for shells. All too often the substitutes are forgotten and the real thing is used, as the Chinese, for instance, can testify.

Those who do not care to believe Mr. Burnham may find themselves convinced by the enemy. There is a well-known quotation from Lenin: "As long as capitalism and socialism remain, we cannot live in peace. In the end one or the other will triumph—a funeral requiem will be sung over the Soviet Republic or over world capitalism."

Mr. Burnham deserves great credit for occasionally stepping down from his ivory tower—he is a professor of philosophy at New York University—to

give us such provocative, stimulating books as *The Coming Defeat of Communism* and his earlier works, *The Managerial Revolution* and *The Struggle for the World*. His theme is never trivial, while his writing is always clear and well-organized. Those who give this book a fair reading cannot fail to profit from its clarity and wisdom whether or not they agree with every detail of the author's judgment.

LEONARD J. SCHWEITZER

### Medium-brow story

#### THE KING'S CAVALIER

By Samuel Shellabarger. Little, Brown. 377p. \$3

You can make quite a good case for the medium-brow historical novelist, whose worst sin is that he writes best-sellers. Your first citation might well be Dr. Shellabarger, an honest workman who does not scamp the research needed to bring a period to life.



The latest Shellabarger production gives a fair example of this writer's faults and his solid virtues. It is a good, solid portrait of a country and an era—France at the time when Europe was teetering on the edge of the Reformation. Careful readers who do not skip the descriptive parts will leave the book with a very good idea of the way people—all kinds of people—lived in that country and period.

Your good textbook historian, with the same kind of research but with great economy of space, could convey the same information. Not only would he fail to command the same reading public, but he would fall down in some particulars concerning which Shellabarger succeeds very well. It is one thing to describe Erasmus and his times and quite another to bring the Great Christian humanist alive—as Shellabarger does—and in a particularly vivid scene to show what he really thought of the new religious currents in Germany.

Where Shellabarger parts company with the really first-rate practitioners in his field is in his story line. He is

not content with giving flesh to the bones of history. History serves merely as background for a tightly plotted, wholly apocryphal romance. No doubt many of his readers will find themselves vastly involved with the affairs of the noble man-at-arms, Blaise de Lallière, and a beautiful English spy named Ann Russell. To those who will appreciate the impeccable background the main narrative will be at best a tiresome device to hold the descriptions together.

To do him justice, the author of *The King's Cavalier* is miles above the plunging-neckline school in integrity and taste. He could, however, be accused of something almost as unattractive, of a device which is commonly blamed on Hollywood but which actually goes back as far as Walter Scott. This is the trick of involving technically chaste characters in a series of titillating circumstances—e.g. Blaise and Ann in the haymow—and it has become so imbedded in custom that reputable writers have recourse to it almost unconsciously. In Scott's time it marked a revulsion against the vulgarity of the earlier Georgians, a vulgarity which some moderns of the lower strata seem determined to better.

It is his clinging to the invented romance, in the tradition of Scott, which identifies Shellabarger with the medium-brows. (The really distinguished historical fiction of the past decade, most of it done by women, has sought merely to illumine known romance of actual persons.) Some critics also make a point of Dr. Shellabarger's style, which is unremarkable. Actually, this can be an asset to a romancer, being neither good enough nor bad enough to get in the way of the story. It is good, slick-magazine narration, fluent and unpretentious and, if it does nothing to stimulate or exalt the reader, it doesn't let him down, either.

WALTER O'HEARN

### Spiritual and political power

UNDER GOD AND THE LAW:  
Papers read to The Thomas More  
Society of London. Second Series.

Richard O'Sullivan (Ed.). Newman. 171p. \$2.50

"The King is under God and the Law," wrote Henry of Bracton in the thirteenth century. Called "the Father of the Common Law," this prelate of the Roman Church, like all great English lawyers from his own day to that of Lord Mansfield, held that jurisprudence was part of ethics, and that ethics had its first principle in God. The totally Christian origin of the Common Law is the theme of Sir Richard O'Sullivan's introduction to the nine essays which constitute this small

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volume. Professor A. W. Reed writes on "Young More"; Archbishop Goodier on "Jesus and the Lawyers"; T. S. Gregory on "The Controversies of St. Thomas More." These three papers, read together, throw much light on Church-State relations in the days of More and upon the reaction between Christian theology and positive law in our own day.

"The Constitution of the Church," by the Rev. Philip Hughes; "Law and the Spirit," by Richard Kehoe, O.P.; and "Law and Political Power," by J. F. Rogers, S.J., form another group of three papers which carry an impact of tremendous power. Father Hughes' description of the constitution of the Church is no simple inventory of administrative agencies and laws, but a discussion of "these institutions and laws . . . in relation to that from which they take their rise—a religious belief." The discussion is carried on with precision and clarity, and with amazing simplicity of expression and beauty of phrase. Father Rogers' coldly logical "Law and Political Power" is also marked by the special beauty of intellectual precision. One by one he refutes various explanations of the relationship between political power and law which in our days have been advanced by philosophers and politicians to justify warped metaphysical systems and one or another brand of "statism." The result is a cogent, closely reasoned, wholly convincing justification of the Thomistic doctrine of freedom "under God and the Law" as the only sure protection of human rights and dignity.

"Church and State in the East," by A. H. Armstrong; "Church and State in the West," by Bishop George A. Beck; and "The Catholic Concept of the Church," by the Very Rev. Hilary Carpenter, Provincial of the Dominican Order, complete this group of papers. All are noteworthy for urbanity of style. Mr. Armstrong's discussion of the relationship of the Orthodox Churches to their state structure is particularly illuminating to those trained in the contrasting traditions of the West.

This is a small collection in brief format, but it deserves the serious attention of all who are interested in the engrossing and important subject of the relation of the political to the spiritual power. JOHN MENG

#### THAT OLD-TIME RELIGION

By Archie Robertson. Houghton, Mifflin. 282p. \$3

To the author, that old-time religion in the United States is Evangelical Protestantism in its primitive stages. His volume, consequently, is largely concerned with those present-day small sects which stress emotionalism in their

faith and worship and appeal exclusively to the lower cultural and economic strata of Americans. The historical introduction necessarily discusses such groups as the Methodists and Baptists, the Holy Rollers of a century ago. But since those denominations have, for the most part, undergone the usual evolution of Evangelical sects into middle-class churches, the author, while not ignoring them, devotes most of his pages to the more unusual sects on the esoteric fringe of Protestantism.

The book is largely a journalistic account of the author's personal experiences with these small sects. There is an account of the Pennsylvania Mennonites and Amish, of the Church-of-God-with-Signs-Following-After, more widely known as the snake cultists of Tennessee, of other groups of "tongue-talkers," all claiming the title of "Church of God." The Negro cults are not ignored. While Father Divine is not forgotten, more space is devoted to the "Black Jews," the Negro "Moors," Daddy Grace baptizing his converts with a fire-hose. Los Angeles, the modern "burnt-over district," is represented by Aimee McPherson's Four-Square Gospel and the Temple of the Great I Am.

In treating matters offering easy handles for satire and jeers, the author commendably writes with restraint, and with respect for the beliefs, however

fantastic, of his subjects. Yet humor is one of the main ingredients which make this book enjoyable reading. Because it is an eye-witness account and because it treats of sects of recent origin, the book is a useful addition to earlier accounts of primitive Evangelicalism.

FRANCIS X. CURRAN, S.J.

#### TWO FRIENDS OF MAN: The Story of William Lloyd Garrison and Wendell Phillips and Their Relationship with Abraham Lincoln

By Ralph Korngold. Little, Brown. 425p. \$5

This work, by a Polish-born, Dutch-educated, Chicago businessman and amateur historian, is a combination biography of two outspoken critics of slavery and an account of the abolition movement in the United States. Garrison's inflammatory periodical, the *Liberator*, led the way for decades of castigation of the South's "peculiar institution," while the outcast member of New England's distinguished Phillips family used the lecture platform for his anti-slavery campaign. It was their combined vehemence, according to Korngold, that headed the nation directly into the Civil War.

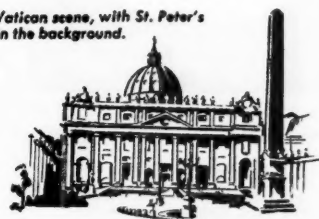
For Garrison and Phillips and their followers, slavery was a crime and a national sin, and in the "moral frenzy"

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of the abolitionists there was no alternative to immediate and unconditional abolition. Here, Garrison and Phillips are not portrayed in the usual role of extremists, but as courageous, rational leaders. It is this reasoning that produces in Mr. Korngold's book several disputable conclusions. For example, only the most horrible aspects of slavery are described, whereas, actually, it had no consistent characteristics in the diverse regions of the ante-bellum South.

The work of others in the anti-slavery cause is minimized: the dream of colonization is discarded and little attention is given to the just and moderate proposals for compensated emancipation. In spite of Garrison's adherence to non-resistance, the negative arguments advanced by his supporters could result only in sectional conflict. Not willing to accept moderation of any sort, Garrison and Phillips reviled Lincoln with abuse for his hesitation in declaring emancipation.

It was the Emancipation Proclamation that brought Garrison and Phillips to the parting of the ways. Garrison believed the goal had been reached, but Phillips persisted in denouncing the war and the handling of Reconstruction. The author's rounding-out of his account by including details of Reconstruction is a valuable if pitiable presentation of the harvest of the abolitionists' seeds. Only Phillips and a few others were aware of the problems confronting the freed slaves. Briefly touched on are the social, political and economic forces of the time that conspired to produce what would ultimately become the "American dilemma."

The study is well-rounded in other details. It touches upon the reform interests of the abolitionists other than the slavery question. Moreover, the narrative is made dramatic and colorful by the personal experiences and statements of the chief subjects and countless others involved in the movement. There are, unfortunately, no source references for any of these materials, a fact which will lead many readers to question the soundness of Mr. Korngold's conclusions.

WILLIAM G. TYRRELL

## DOORWAY TO A HAPPY HOME

By Mrs. Clarence H. Hamilton. Bobbs-Merrill. 234p. \$2.50

This book, written for mothers by a mother who has found joy and deep satisfaction in the making of a home, developed out of the discussions of a group of women seeking the essentials of a happy home. The author is thoroughly convinced that in her roles of wife and mother the modern woman can express all her talents in a manner

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most conducive to her own happiness and most serviceable to the community. As she offers her practical principles of guidance in solving the usual problems of home-making, she constantly proposes as a source of integration the thought that God is interested in a special way in domestic life. There is a happy serenity in her reflections as she explores the possibilities of happiness in the home.

Mrs. Hamilton's fundamental thought is: "Marriage at its highest is a sacrament, for it is more than two people living in harmony. It is man and woman and God in a growing creative unity." While there is a certain lack of theological precision in her use of religious terms, God is conceived as a Father, as a God of love who can be reached in the quiet of daily meditation. There is a sense of familiar kinship but it is more natural than supernatural.

Mrs. Hamilton writes from her own domestic experience, and her purpose is to offer practical advice. Each chapter has an interesting observation. She develops the need for the wife to be rested and relaxed as husband and children return home in the evening. She sees the need of the child for love and encouragement toward self-expression. A home to her is a place for group activities wherein children share in both work and play.

Particularly valuable are the suggestions for the forming of family traditions, for the celebration of birthdays, wedding anniversaries and Christmas. To perpetuate the tradition of family prayers, she advocates the practice of making worship center about the event or occasion which is of paramount concern to all at the time—the arrival home of the new baby, a salary increase for father, a graduation, etc.

As mothers read this book and weigh the merit of its practical advice, they cannot miss the happy serenity one mother has found within a normal home.

DAVID W. TWOMEY

#### LOVE STORY

By Ruth McKenney. Harcourt, Brace. 303p. \$3

Miss McKenney has written for such widely different publications as the *New Yorker*, the *Daily Worker* and the now defunct *New Masses*. Writing for the former supplied her with the money to keep on living so that she could fight for the downtrodden on and through the pages of the latter two publications. *Love Story* is the account of her whirlwind courtship and marriage to an editor of the *New Masses*, Mike Lyman, son of wealth and alumnus of Harvard.

The story is amusing for several reasons—but a little repetitious. It is amusing because Miss McKenney can

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write and because, at least in retrospect, she can look gaily upon her days of poverty and struggle in New York. It is ironically amusing because it is a marvelously frank confession of an innocent abroad in a large city, an innocent who was so intent upon saving the world from capitalism that she found nothing wrong with being personally unethical, if not downright dishonest. Miss McKenney, by her own words, was an incompetent where money and finance of even the most elementary form were concerned. Yet she was busily engaged in writing tracts on world and national economy and was an "expert" on telling people how to spend money.

Since Miss McKenney and her husband—who did not share her viewpoint on finances—keep getting into the same type of predicaments day after day, the amusement begins to wear a little thin after the first hundred pages. The style is *New Yorkerish*. For those who like the high Simonize of that publication, *Love Story* should be good reading.

JAMES BERNARD KELLEY

#### *From the editor's shelf*

PROUD HERITAGE, by *Ilse Bischoff* (Coward-McCann, \$3) is a fictionized life of the early American painter Gilbert Stuart—his long struggle to perfect his art, and the final ruin of his happiness through extravagance and

excess. Miss Bischoff, an artist herself, has written with understanding and sensitivity, but with honesty always, says reviewer *Mary L. Dunn*, of a man who was a superb artist and a sorry failure as a husband and father.

TARRY FLYNN, by *Patrick Kavanagh* (Devin-Adair, \$2.75) concerns the vagaries of the Flynn family and their neighbors—all Cavan farmers of a decade ago. The action, apart from an existence eked out from day to day, centers around the purchase by Mrs. Flynn of a few more fields to better her son's position, and his final rejection of home and land. Reviewer *M. J. Hubbard* grants the author's talent for characterization, and the sharp authenticity of scene, but deplores the vulgarities of speech and the fear-driven religiousness of the humorless people.

DATELINE: WASHINGTON, edited by *Cabell Phillips* (Doubleday, \$4) is a collection of eighteen articles by eminent members of the National Press Club, dealing with Washington journalism from 1913 on, treating political and diplomatic coverage, radio reporting out of the capital, propaganda and censorship in the two world wars. Also included are behind-scenes stories of celebrities and newspapermen. *David Host*, the reviewer, finds the book interesting and authentic, though incomplete.

WINDOW ON MAYNOOTH, by Denis Meehan (Clonmore & Reynolds, 12/6) is an urbane and witty Baedeker of the famous St. Patrick's College. Its alumni can pay a nostalgic visit in these pages; the casual reader will get to know one of the world's most famous seminaries.

## **The Catholic Church in The United States**

By

**Theodore Roemer, O. F. M. Cap., Ph. D.**

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Although intended primarily to be a seminary textbook, this volume is also suitable for refectory reading in religious communities and for private reading for anyone interested in the subject.

After a preliminary but adequate account of Catholic explorations and settlements previous to the time of the first American bishop (John Carroll), the author treats by decades the subsequent development of the Church in the United States. Within each decade he sets forth the expanding growth of the Church and the establishment of new dioceses. The solutions of various problems such as trusteeism, shortage of priests, Catholic immigration, and Catholic schools, are clearly set forth. In each decade mention is made of the coming of the different religious communities to this country and the founding of new communities here. All these can be promptly located in the comprehensive Index.

At the end of the volume special Appendixes list the ecclesiastical divisions (vicariates, dioceses, archdioceses) and a chronological enumeration of bishops of each.

The book is a readable narrative notwithstanding the amount of detailed information contained in its more than 400 pages.

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*Then the devil took Him up into the holy city and set Him upon the pinnacle of the temple, and said to Him: If Thou be the Son of God, cast Thyself down. . . . Jesus said to him: It is written again: Thou shalt not tempt the Lord Thy God.*

"I don't get it," said Joe. He was wearing a cowboy holster with a toy gun; and now, absent-mindedly, he drew the gun, pointed it, and made a whip-lash sound which the movies have popularized as that of a shot. Then he dropped behind a chair and peered around it at his imaginary enemy.

"Don't get what?" I asked.

"Not tempting God," he answered.



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and fired again. This time, apparently, the enemy fell, because he holstered his gun and resumed his seat. "What does it mean?"

"It means not expecting God to do our work for us," I said. "It means not doing fool things and expecting Him to work miracles to save us from our foolishness."

Joe gazed at me, waiting. "For instance," I said, and he leaned back in his chair. That was what he had been waiting for.

"For instance," I repeated, "suppose I put a St. Christopher medal in my car, and say a prayer, and then drive like a madman. Do you see?"

"Yep," said Joe. Idly, he aimed his gun again and let go another imaginary shot. "That's crazy."

"Or suppose," I said, "that a soldier stood up in the open and yelled at the enemy to try to shoot him, instead of taking cover as his officers taught him to do. Suppose he did that, and then went and got angry with God if he got hurt?"

"He'd be silly," said Joe. "Soldiers are supposed to have sense."

"Sometimes even people who want to be holy tempt God," I told him.

His eyes widened, "They do? In what way?"

"Lots of ways," I said. "Some of them are always asking God to send them visions, instead of asking Him to send what they need."

"Maybe a mother will be always trying to be a mystic, instead of trying to be a good mother."

"Maybe a father will ask for enough money for his family—and then squander it on big cars and flashy clothes or things like that."

"Maybe a boy or girl will pray for everything except the grace to obey parents and teachers, which is the best way for a boy or girl to practise holiness."

Joe broke his gun and blew through the barrel, the way he had seen the movie cowboys do. "I see what you mean," he said. "You mean we should do what God wants us to do, instead of wanting God to do what we want to do."

"The head of the class for you, Joe," I said. "That's it. We should be humble, not proud. And do you know how we can find out what it is that God wants us to do?"

"How?"

"Ask the Church," I told him. "That's why Christ created the Church—to show us the way. Right now, she's showing us something."

"What?"

"Lent," I said. "Penance. Doing things that are hard to do, for love of God. And our guardian angels will help us."

JOSEPH A. BREIC

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## THEATRE

THE HAPPY TIME. That Richard Rodgers and Oscar Hammerstein II have become the premier showmen of the American theatre is no longer a subject for intelligent debate. When they are not writing good shows they are producing them. In either their creative or productive capacity, they have had a hand in *Oklahoma*, *Carousel*, a revival of *Show Boat*, *John Loves Mary*, *Allegro* and *South Pacific*. Now the

gonfalon of the team waves proudly from the marquee of The Plymouth, where they are presenting a comedy that reflects the intimacies of family life as faithfully as a mirror or sister Ellen's diary.

It is hardly likely that either Prof. Marc Connolly or Walter Kerr will ever make *The Happy Time* the subject of a special lecture, or advise students to study the comedy as a model of dramatic construction. Samuel Taylor, the author, has a skillful hand for etching character, a good ear for flowing dialog, and he knows how to contrive comical situations; but he has a weak feeling for crisis, with the result that the play has practically no plot to create or sus-

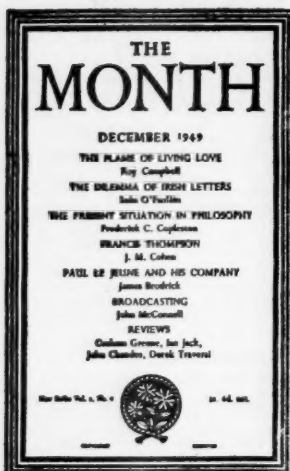
tain suspense. Adapted from a novel by Robert Fontaine, the story remains more fictional than dramatic.

Directed by Robert Lewis, in a set by Aline Bernstein that provides a just right background for the story, Leora Dana, Claude Dauphin and Johnny Stewart—the latter cast as a boy crossing the line between childhood and puberty—lift their roles above the dry writing of the script and make them human. In the supporting cast, each performance comes close to excellence in a degree corresponding to its importance. Connoisseurs of delectable acting will write *The Happy Time* in their memory books, with a star before the names of Miss Dana and Mr. Dauphin.

The central character is a wise and affectionate mother who presides over a close-knit family that includes her husband and son and the latter's uncles and grandfather. Uncles and grandpère have either a roving eye for comely members of the gentler sex or a fondness for wine without regard for vintage. Grandpère, whose blood pressure is so high that he should be in the cemetery, is courting a widow. The younger uncle, an essentially clean-minded man, indulges the strange quirk of collecting, with rather adolescent naughtiness, some intimate apparel of burlesque actresses. The older uncle is the wine-bibber, who will have no truck with work as long as his wife, a seamstress, can support their family.

Surrounded by knowing relatives, the boy in the family is made privy to what are called, too often with a leer, the facts of life. There is no leering in *The Happy Time*, and no silly emphasis on the bees and flowers. The story follows a sensible middle course between prudery and lubricity, and the lad's teachers are the members of his own family. Mr. Taylor, although his technique is faulty and his play sprawling and loose-jointed, has written a comedy that is edifying while it catapults an audience into spasms of hysterical laughter. It's the merriest play on Broadway.

THEOPHILUS LEWIS



## THE MONTH 1950

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EVELYN WAUGH	—	HELENA (A NOVELETTE)
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C. E. M. JOAD & C. S. LEWIS	—	THE PAINS OF ANIMALS
EDMUND BLUNDEN	—	POEMS

Other contributors include R. A. Knox, Graham Greene, M. C. D'Arcy, Gabriel Marcel, John Courtney Murray, J. F. Powers, Sean O'Faolain, Augustus John.

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- A series of studies of contemporary theologians outside the church, including Niebuhr, Brunner and Temple.
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## FILMS

THREE CAME HOME. Of all the horrors of the last war none is more calculated to arouse pity and terror than the plight of the occidental families who found themselves in the path of the Japanese conquest. For the women especially the ordeal was almost unbearable. They were separated by the conquerors from their menfolk and herded into prison camps where anxiety for

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their loved ones added a heavy, extra burden to the day-to-day routine of hunger and degradation. Agnes Newton Keith, the American wife of a British official in North Borneo and already the author of a best-seller about life in that remote outpost of empire, survived such an experience and out of it wrote a deeply moving book. As movies go, the film adapted from her personal narrative is fairly realistic and generally faithful to the original. Its record of the three-year imprisonment is sufficiently harrowing and is done with enough skill and perception so that the genuine horror of the situation comes across to the audience pretty much intact. However, as Mrs. Keith pointed out herself, a catalog of past sufferings is not in itself sufficient justification for a book or a movie. The implicit theme of her story was the human spirit's capacity for survival, and explicitly it was a noble and, under the circumstances, an extremely far-sighted and objective statement that what she and her companions had suffered resulted not from the cruelty of a particular race or nation but from the inevitable brutalization produced everywhere by war. Some of the former is inherent in the dignified performances of Claudette Colbert, Patric Knowles and others, while the latter is momentarily hinted at in the characterization of the essentially humanitarian camp commander (Sessue Hayakawa) whose finer instincts wage a losing struggle with the unjust laws he is committed to enforce. But for the most part the film's viewpoint is negative. Its Japs are largely villainous stereotypes, and for adults its recital of human suffering is arresting without being either illuminating or uplifting. (20th Century-Fox)

**PAID IN FULL.** Possibly this de-luxe tearjerker will not turn out to be the worst big production of the year. So early in the season as this it is dangerous to make predictions. However, it has such a formidable array of qualifications for that unenviable distinction that it is difficult to visualize another contender capable of furnishing much opposition. To begin with, it is one of those dismal offerings in which the characters appear to have split personalities: while the script is furnishing explicit character analyses of its leading figures designed to give one impression, it is forcing them to act in a manner which seems to prove the direct opposite. The heroine (Lizabeth Scott), for example, is supposed to be almost unbearably noble and self-sacrificing—ultimately she sacrifices even her life—but her conduct indicates only that she is completely irrational. By way of reviving the plot—which was about to expire in midstream—the picture goes



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in heavily for insanity, psychiatry and medical practice in general; and in the process presents a veritable mass of misinformation about all three. As a crowning touch, its direction combines the solemnity of a Greek tragedy with the old-fashioned melodramatic technique of "telegraphing" its climaxes ten minutes before they arrive. The resulting chaos has to be seen to be believed. However, since the picture's basic philosophy—if by any stretch of the imagination it could be said to have one—is immoral, that is a procedure which on principle I would not recommend. Robert Cummings, Diana Lynn and Eve Arden, who probably could not help themselves, are prominent in the cast. (Paramount)

MOIRA WALSH

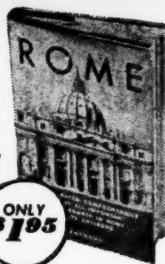
## PARADE

IN THE WEEK'S NEWS, THE PAST mingled with the present. . . . Out of the long ago boomed a counseling voice. . . . Found among papers left to Amherst College by a member of the class of 1865 were the following suggestions on the selection of a wife: avoid a literary woman; avoid an ill-tempered mother-in-law; avoid eccentricity in woman and especially avoid a touch of insanity. . . . The low prices of bygone eras appeared like give-away programs to the inflated present. . . . In California, a citizen read a newspaper column without noticing its title which read: "100 Years Ago Today." He rushed to the newspaper office, inquired where he could purchase the bargain cattle mentioned in the paper. . . . Early days of the anti-glare struggle were described. . . . In Illinois, the Chicago Motor Club, while checking its old files, discovered a leaflet published in 1921 directing autoists to combat windshield glare by rubbing a small plug of chewing tobacco, preferably a rather soft brand, over a wet windshield.

While waves from the history of yesterday were streaming into the week's social air, fresh history, in endless volume, was simultaneously gushing forth from today. . . . The modern reaching for a more comfortable life achieved results. . . . In Ohio, an improved type of padded cell, completely insulated with foam rubber, was announced. . . . In St. Louis, research chemists, after two years of battle with difficulties, finally produced a non-collapsible, dunkproof doughnut. . . . Progress in other fields was noticeable. . . . In



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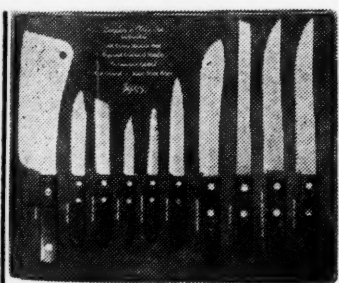
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Michigan, department stores experimented with clothes dummies which can talk with customers. . . . The lightning-like delivery facilities of modern international trade were on view. . . . From New York, eleven pounds of oleomargarine were rushed by air to Emperor Haile Selassie in Ethiopia. . . . Not all the current history was of an encouraging character. . . . Atomic-age marvels were made to serve questionable ends. . . . In Italy, two students taking an examination were placed on different floors of a school. Despite this handicap, they conferred with one another during the exam by means of a walkie-talkie. . . . Serious shortages emerged. . . . In England, the Surrey Women's Institute memorialized the Government with regard to the urgent need of more shoes for women with big feet. . . . Surveys were published. . . . In Illinois, the National Association of Chiropractors reported a heavy increase throughout the nation in the incidence of "policeman's heel" and "chauffeur's foot." . . . The perplexing problem of getting the mail through was outlined. . . . In Chicago, postal authorities revealed that the number of letter-carriers bitten by dogs in 1949 was six per cent more than the number bitten in 1948, and that the dog population of Chicago is growing at a much greater rate than is the postal carrier force.

Throughout last week, other sounds from the past could be heard. . . . Audible were those voices from the nineteenth century which launched the movement to drive religion out of education. . . . Heard also was another Voice. . . . It was speaking to American educators and judges, and saying: "Suffer the little American children to come unto Me, and forbid them not." . . . Not even the world's most powerful nation can with impunity ignore this Voice.

JOHN A. TOOMEY

PHIL KOURY is assistant to Cecil B. De Mille at Paramount.

LEONARD J. SCHWEITZER, a freelance writer who has appeared in the *Christian Science Monitor*, the *English Spectator*, is engaged in writing a biography of Trotsky.

WALTER O'HEARN, a Canadian newspaperman, is UN correspondent for the *Montreal Star* and associated newspapers.

JOHN MENG, former chairman of the Department of Political Science, Queens College, is now professor of History at Hunter College.

REV. DAVID W. TWOMEY, S.J. is professor of Sociology at Holy Cross College at Worcester.



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# CORRESPONDENCE

## Texans not bigoted

EDITOR: As a native of Texas, I must protest the implications of your editorial, "The eager evangelists" (AM. 1/21/50). However deplorable the course of action of these "evangelists," to imply, as your editorial seems to, that it is a typical "Texas project," or that the evangelists are typical Texans, is, I believe, most unfair, and I wish to enter a protest.

Incidentally, in the years that I lived in Texas, I did not witness one single incident of discrimination against persons of Italian descent.

Lafayette, Calif.

PATRICIA KAHN

## Jews and Israelis

EDITOR: As an occasional reader of AMERICA, I find myself most often in complete agreement with the viewpoints expressed therein.

In the issue of January 14, however, when speaking of Trygve Lie's difficulties (p. 426) you mention the perverse "Arabs and Jews." In the interest of accuracy, allow me to point out that you are referring to the citizens of Israel, whose actions you find perverse. Although you dare to compare Mr. Sharet with Hitler and, in fact, speak of the "big lie," the efficacy of which increases with the retelling, you also are guilty of the big lie by ascribing to Jews, the members of a religious group, the actions of nationals of a state, who acted as citizens of Israel and not as Jews. The proper term to have used in this connection was "Israelis."

Arlington, Va. E. ERNEST GOLDSTEIN

## Incentives for nominal Catholics

EDITOR: If only 3,000 of the 10,000 nominal Catholics in Father Fichter's sample parish (AM. 2/4, p. 523) attend Sunday Mass, a main reason is one that priests never seem to think of—there isn't room in the church for the other 7,000.

A parish of 10,000 should not exist. Herding overflow crowds into basements and school cafeterias never works. Devotion is quickly extinguished in unpleasant surroundings. The only solution is to establish more parishes in the overcrowded area.

Finances? Once again we see the folly of depending on the Sunday collection. The basis of Catholic fund-raising should be an annual home canvass. If Father Fichter's 7,000 absentees were solicited each year, they would have at least some contact with organized Catholic work. Those who contributed might be led thereby to active participation in the life of the parish.

Kirkwood, Mo.

ERNEST PERERA

## Orchids and rue

EDITOR: I could write pages in praise of AMERICA, but I will just say that your weekly is tops from cover to cover.

Don't fret over not receiving "letters to the Editor" (AM. 12/17/49). F. J. Hamilton (1/14/50) hit the nail on the head when he wrote: "You have done yourself something of an injustice in implicitly comparing AMERICA to other publications that invite such letters. . . . We are with you 100 per cent and need your guidance."

EUGENE BRZZOWSKI

New York, N. Y.

EDITOR: I have been reading AMERICA for years, and think it is a wonderful magazine. I am a factory worker and a convert to the Church. It was either Catholicism or communism, and your magazine has helped to prove that I made the right choice. It is clear to see that you really have the interests of the worker at heart. If more persons in responsible posts displayed this interest, many more working people would enter the Church.

Dallas, Texas

CHARLES RUSSELL

EDITOR: Father Hartnett's enlightening articles on Federal aid to education (AM. 1/7, 1/14, 1/21, 2/18) spell out clearly the issues in Federal aid about which many of us have hitherto been forthright but foggy.

Brentwood, Mo. VINCENT P. CORLEY

EDITOR: Wm. J. Igoe's criticism (AM. 1/14, p. 441) of the American plays showing in London was a fine treat. One wonders, though, how so able a critic could fail to see the real beauty of *The Glass Menagerie*. Did he get so wrapped up in the acting of the leading lady that he missed the value of the three other characters in the play and the poetry of some of its unforgettable scenes?

La Grange, Ill.

C. V. HIGGINS

EDITOR: "Asia at the boiling point," by Father Kearney (AM. 2/4/50), was an interesting and enlightening article. This unbiased discussion of China and its present situation furnished me with needed and intelligent information, for which I am grateful.

West Haven, Conn. REGINA MAHIN

EDITOR: May I take this opportunity to congratulate Father Duff on his distinguished article, "Murder comes to our town" (AM. 1/21/50)? Father Duff clearly demonstrates the imbecile and fake "reason" indulged in by the advocates of euthanasia.

Here's to more articles by Father Duff!  
La Plata, Md. LOUIS P. JENKINS

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